

Light of Truth

AN EXPONENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

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BODY, LIFE, SOUL.

This article was furnished to a London journal and a few copies are struck off in pamphlet form at the request of friends, by W. M. Bateman, Esq., an eminent jurist of Cincinnati.

The unseen seems to be the only thing permanent and real. The theory of scientists is that primitive condition of the universe was that of gas or vapor, infinitely diffused. By unseen forces it has been condensed into solid forms. As scientific observation shows, it is the mere creature of these forces and is altered in conditions and kept in constant movement by them, is changed from fluid to solid and from solid to gases, from animal to rock, nutrients to poison, and never quiet, whether in its stupendous mass or atomic relations. These forces are easy and simple in the mightiest movements or in the most delicate chemistry. They swing the monster bodies in dizzying distances of space as easily as they deliver the molecule in forming the leaf; they handle Aeturus as easily as an atom and never allow rest to anything. They build up and then destroy: they form and reform in eternal evolution. Everything comes into being or perishes, as they decree. The cloud, the tree, the solid earth and infinite stars play their part and disappear under their order. They alone endure: all else of visible form and things perish.

We give these forces names according to their modes of action. We call one, affinity; another, gravitation; another, capillary attraction: one we name heat, another electricity, and another light, and thus we get up a vocabulary of learning. These are rather classifications of phenomena than descriptions of forces. We can tell what they do, rather than what they are. We can not see, taste, smell them; we can not measure or handle them, we can not chop them to pieces or parcel them out. And yet they pervade and control all things. All forms and conditions of matter are temporary creatures of these forces. They seem never to be content with anything long; scarcely is one body visible to us, completed, before they begin tearing it to pieces, and making another out of its materials, as if to show that there was nothing of power or eternity but themselves.

There seems to be ascending grades in these forces. There is life, animal and vegetable. If chemistry may make the crystal; if light may make the rainbow, and span the sky with the promise of its beauty, what kaleidic creation of form, tint, movement, structure, does life give us. It seems to use, modify or suspend the other forms of nature to its purpose. In its magic laboratory it makes flower, fruit, tree, animal, man, and, as if to impress all with the lesson of their necessary mortality, the most delicate and beautiful it fings out to the operation of other forces to destroy. It lives but its creatures die.

But over all these forces, over this body and substance of the real in the universe, there is dominant still a higher force; the force of forces, holding the sceptre and wearing the crown of perpetual sovereignty over all; that is the conscious soul. It is apart from all and master of all. It is supreme over the results and movements of all other forces. It establishes and governs the conditions in which they shall act. It adds the elements of consciousness to power. Animal life forms my arm and gives it capacity of movement, but it is my mind that lifts it up and puts it down, and by a wholly distinct power controls all its activities to its own ends. It is both a power and intelligence. It prompts each movement and devises the scheme and purpose to which it is directed.

Indeed the only real existence that I can certainly know is the consciousness that I am. All that I see or feel or taste or hear may be delusive visions and mere phantoms of that consciousness. The unreliability of sense has puzzled philosophers always and led to the most fantastic theories as to the realities of the things of sense. Descartes could find no proof that anything existed except his own consciousness. "Cogito ergo sum." The only foothold that he could find, the only real thing that he could stand on in the universe was his own consciousness. It was the fact of facts, the beginning of all realities.

The power and presence of this reality is visible all around us. Every fence and growing field and builded city, every monument, picture and book, every vessel floating the seas, marks its work and is a creature of its power. It harnesses electricity; it lays upon it its subduing hand and sends it with its messages of business and friendship under the seas and its audible voice from house to house and city to city, makes it furnish light to your streets and home and power to your railroads and factories, and so tames this savage to the gentlest of uses.

It is said that God, in the beginning, gave man dominion over the fish of the sea and the fowls of the air, and over every living thing that moveth on the face of the earth. This is only the natural and necessary supremacy, that in the nature of things, the conscious has in the universal order.

But above all this mere dominion over nature and natural forces, this conscious soul rises to the immeasurable nobility and dignity of the intellectual consciousness, that embraces in its contemplation the universal scheme of nature, the subtleties of every science, the beauties of every art, the ingenuities of every mechanism, the sensibilities of every human tie, the needs and laws

of society, the depths and mysteries of philosophy creation to its utmost border or the minutest form reached by the microscope. In this aspect it rises in modes of action and existence above matter and the visible universe into a sphere and life wholly its own, in which man is most distinctly man and takes on the very type and image of God. The library is its creature; it abides in the halls of philosophy, the schools of learning; the courts and senate, the intellectual agitations of the press and rostrum, and the more completely it leaves the characteristics of mere material conditions, the more distinctly it takes on the very feature and state of the rational and thinking soul. Is this mighty and dominant fact, this presiding sovereignty of nature at last but the bloom of the peach or the fragrance of the rose? Is this ultimate of all nature the evanescent thing of an hour, the flash of the lightning or the sheen of the wave—all other forces eternal and it alone perishable?

The forces, in their ceaseless activity, make the universe an infinite factory—Nature's workshop in which they move to definite ends, and produce upon perfect models with an ingenuity and beauty that exceeds all art, and a changing versatility that defies conception. No movement is mistaken, or aimless, or without result. Their steadiness is a hopeless model for human wisdom, their uniformity derides our caprice and their power and product confuses our imagination. An infinite intelligence seems to be the guide of their movement. Schopenhauer ascribes to each atom a will, the action of which we call its affinity. Does the will inhere in the atom or is the atom the mere subject of the will?

Huxley says: "Examine the recently laid egg of some common animal, such as a salamander or a newt. It is a minute spheroid, in which the best microscope will reveal nothing but a structureless sack, inclosing a glairy fluid holding granules in suspension. But strange possibilities lie dormant in that semi-fluid globule. Let a moderate supply of warmth reach its watery cradle, and the plastic matter undergoes changes so rapid, and yet so steady and purpose like in their succession, that we can only compare them to those operated by a skillful modeller upon a formless lump of clay. As with an invisible trowel, the mass is divided and sub-divided into smaller and smaller proportions, until it is reduced to an aggregation of granules, not too large to build with the finest fabric of the nascent organism; and then it is as if a delicate finger traced out the line to be occupied by the spinal column and moulded the contour of the body, pinching up the head at one end and the tail at the other, and fashioning flank and limb into due salamandrine proportions in so artistic a way that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic would show the hidden artist, with his plan before him, striving with skillful manipulation to perfect his work."

What is the mysterious force that performs this miracle in nature? It is not the chemical result of the organization of the animal, for it creates it and constructs its body and form. It provides the mould in which it is cast, and the power by which it operates. The animal is its creature.

When spring opens the million mouths of the plant and gathers the material of its wood, leaf and fruit from earth and air, each atom taken in is carried by its internal transportation to the points where it is used, and is there applied in building leaf and limb and fruit with a delicate and perfect mechanism. The bee does not build its cell or man his house with a surer mathematics or finer architecture. That it dwells in this house when it has made it, does not make that home any the less the creature of its genius and power.

This force works upon definite models and makes no mistakes. It takes the germ in the acorn and makes the oak, atom by atom, bestowed with scientific certainty in its proper place in the oak design. It is said that out of the pre-existing forms of nature there is and has been a constant evolution of other forms and conditions of life, higher and more refined, in an ever-ascending scale. Does the mysterious architect grow more skillful and accomplished by experience, more delicate in his work with age? It is unseen always, and visible to us only in the forms of matter it creates. All visible nature is its mere shadow. It is the great reality.

I have seen a speculation by Mr. Edison endorsed by several professors, that each atom possesses intelligence, and that its affinities are mere movements of a conscious volition. But this is only fanciful and explains nothing. It may be so, but it only postpones the inquiry. It reduces consciousness to a microscopic quantity: it still controls the atom: it still has the quality of force and intelligence of conscious volition. It does not vary with surrounding conditions but amid all conditions is the same. What atoms are, whether elemental, or a composite whose ingredients are yet to be discovered, science has not yet determined and, perhaps, can not determine. However far you pursue material analysis, you have still the presence of force with its distinct qualities and modes of movement—the only thing that does not change. That force reaches out from each atom and drags another atom into contact in definite relation and holds

it there, and so other atoms are drawn into still other positions and are held till you have the crystal—the visible form and aggregate of position and relation of the mass of atoms it is the diamond and whatever else you will. You call it hard; it endures for ages; till time itself passes our comprehension. It is still the diamond; and yet it is different. Realize that it is the mass of atoms drawn together by a constant and living force exerted incessantly and with a strength represented by the hardness of the visible mass, the strength of the cable is the strength of the force holding each atom composing it together.

This force is overcome by forces that are stronger, dragging the atoms apart into new combinations. We have in chemistry the classification of some of these forces and their modes of action upon each other. With what we know of this so-called science, the mysterious operation and intricacy of these forces matter grow more involved and inscrutable. We as discoverers may extend, the phenomena diversify but leaves the fact more impressively fixed on the mind that force is the living thing, viking in and around us in a complex and eternal activity and infinite power.

But when we look at ourselves possible as it may be to fathom the mysteries of our own being, we can still realize and drive the mass of powers, mixed and mingled in our composition. In addition to the forces we in inanimate matter, we have the forces of animal life and consciousness. Whence and at are they? We can possibly only ask the question, and receive merely a meaningless echo in our inquiry.

If chemical forces are active in inanimate organizations, they are nevertheless controlled by animal life to its forms, uses, and moods. We are taught that there is no instant time when the change that is taking place ceases. There are no two instants of when member of our body is composed of these atoms, whether flesh, ligaments, bones or marrow. The great factories of the heart, stomach, lungs, and the active cells of the body's surface are manufacturing, receiving and discharging without cessation new matter, while the rest and other organs are discharging it from the body. The work of secretion and excretion ever goes on. There is no rest to the atoms of which our bodies are composed. They are moving and departing and necessarily moving on themselves. In view of this constant mobility of the atoms of matter of our body, the inquiry occurs, how are we kept in bodily shape? When the particles of matter move amoeboidly, as of water, sand, air, it has no body shape of itself. Their place and movement determined by mere gravitation or external restraint. Is it not clear that this is accomplished by vital force? This moves the whole organization and actuates the secretion of sweat. By its machinery it distributes all the material designed to replenish waste, and deposits molecule in the appropriate place to keep preserve the form and maintain the use of each organ and part. It builds and sustains upon an unvarying model against gravitation the tendency of other natural forces. Not in fact the invisible frame, upon which the ever changing visible body is hung, the things everything in its place? and that, with amazing energy, changes and alters until in trifling the whole away life less and useless, must be apparent that this animal life or so-called invisible, is the real and permanent, lived energy acting in form and corporate body that the body, which we see and feel, is a transient creature of this supporting energy in the ceaseless process of composition and decomposition, is the mere subject of its master. It is of infinitely greater moment we should know what this mysterious food energy is, then what the visible body is a body of more subtle substance and quaker than of flesh and blood which it produces.

It is an acceptance proposition among scientists that the atoms composing solid and tangible bodies do not touch each other but are kept apart by a repulsive force renders contact impossible; that there is, therefore, an infinitesimal space surrounding each atom and separating it from other atoms to compose so bodies, each atom being held to place in the mass by a perpetual energy or forcing as it were at arm's length. The spaces between them said to be very large in proportion to the space they themselves occupy. Chemistry defines relations, affinities and the ality of their is.

When we regard the mules formed by these atoms controlled by forces and circulating in the human body constant movement, seen and being changed, passing through body and flesh and time cast off, we can realize that how little is of us beyond vital energy and chemical force upon which all tangible matter is hung distributed—that, while matter goes and comes perpetual mobility, these forces remain instant form and activity an constitute our entire entity, our vital being and personality far as animal existences concerned.

It is difficult to conceal this form and mass of forces without sub and body to it, as it would be to imagine sea without supporting walls, beams, postgirders. All of tangible weight and substance we see and

feel is supported upon and by this something, and by it constructed and kept in shape. Here we must stop. What is beyond is yet untouched by our analysis or microscope. It, like electricity, is only visible through its phenomena. In that only can we now study it.

But there supervenes upon this animal life and its body and forces another something, a higher and more subtle being which we can readily distinguish from it, which we can appropriately denominate consciousness in a comprehensive sense. It perceives, reasons, feels, and wills. We, in common parlance, call it mind. It is the ego, the active instrument of all reasoning, that thinks and knows, that imagines, plans, and guides movements of all kinds, the sole means of perception and the ultimate proof of all things. It is both a consciousness and a force. It enters upon and takes possession of the body. It mounts, rides, and controls this animal with a power of its own. It sends its messengers along its highways of nerves and pulls its muscles, moves its limbs, orders and actuates its body at its will. It turns its eyes to the stars or its passion to the dust. It agitates its blood and imparts in its intense movements a strength to its muscle that, without the aid of such power, would tear every fibre to pieces. It is a stormy mistress or an iron-willed monarch. It stays this animal with a gentle grace or exhausts it with an imperious and herculean will. It indulges it with rest, or tires it out with nights and days of impetuous activity.

We study little and know less of the great mysteries of sleep and death. But we may fairly assume that in sleep consciousness leaves the body and life at rest together. The blood circulates; respiration and digestion and the necessary movement of atom and molecule goes on. The mere animal body, matter and life, is complete, but alone. In death, the body alone remains. Life and its functions have gone. Atomic circulation ceases in the instant of their departure. The form and structure of the physical mass alone remain. From the control of vital forces it is handed over to the sole action of chemical forces. The first change is marked by the withdrawal of consciousness, and the second, by the withdrawal of life.

The withdrawal of consciousness may occur not only in the ordinary and periodical sleep but in longer or shorter periods of both voluntary and involuntary trance. It is a frequent occurrence noted by the press, of persons passing into a trance sleep of weeks, and months, duration. The trance sleep of the fakir of India, a description of self-induced death and voluntary burial, has been practiced for years. The trance, or an unconscious condition of magnetism, is now a recognized fact. On the return of consciousness, the master resumes sway and orders everything into action.

Significant also is the condition induced by the use of an anæsthetic. Not only is consciousness banished, but also that action of sensory nerves that, upon injury, recalls consciousness. The body is obedient to no will. Although respiration, circulation, and secretion go on, it is only the action of mere animal forces. The body and life are in all respects the same; consciousness and its force are absent.

But still more significant is the action and power of the mind beyond the body in magnetism in all its forms, clairvoyance, mind-reading, etc., now accepted by many scientists and too abundantly demonstrated by observation and experiment to be any longer questionable. In these the mind acts beyond the limit of its own material body by forces and agencies its own. In ordinary magnetism the body of one person is made subject to the will of another. The limbs and body move under the direction and care and are controlled by the force of a will outside of themselves. This will, on the other hand, no longer operates through nerve organization which the materialist alleges create it, and of which the mind is mere phenomenal manifestation.

If mind is only the tint of the flower or the aroma of the fruit, the mere manifestation of a quality, or the phenomena of bodily organization and activity, then it must be limited to the body and the organs that manifest it. If it is merely the condition and result of material organization and activity, and the product and phenomena of their forces, then it must be limited to the agencies of such organization and confined within the limit of such forces. If projected beyond them, it then must become an independent force. What is it? How is it sustained?

In this direction scientific discovery is rapidly tending. Psychological and psychic research, and observation have greatly added to the material of reasoning and proof of the essential existence and immortality of the soul. Will not science make clear and demonstrate to all, what faith has only given without reasoning to the believer?

PRESIDENT CLEVELAND went to New York one day last week. He returned to Washington the next day. Nothing very significant about this, but enough to set Gog and Magog to work, and the country has been loaded with surmises upon the trip. "Its quite English, ye know," to toady to the movements of royalty. Perhaps Ward McAllister is not a false prophet, after all.

A JUBILEE FOR SPIRITUALISM.

Sunday, December 17, 1893.

The board of trustees of the National Spiritualist Association at the first official meeting on November 1st, successfully carried into effect the organization so auspiciously begun in Chicago in September. As their first official act the members of the board appointed Sunday, December 17th, 1893, as a day for a NATIONAL SPIRITUAL JUBILEE, to commemorate the inauguration of the united efforts of the Spiritualists of the United States.

It is their desire, by the exercises of that day to awaken a deep and profound interest in the minds of all Spiritualists in the welfare of the National Association, and at the same time provide for the first donation for its treasury. To that end the board suggests the following program for the day, to be observed by each and every society in the United States:

MORNING.

- 10:30—Song service.
- 11—An address of five minutes by the oldest Spiritualist in the society.
- 11:5—Response five minutes by one of the children of the society.
- 12:10—An address of ten minutes by the president or some other officer of the society on the publication of the proceedings of the recent National Convention of Spiritualists in Chicago. This address should be followed by an earnest appeal for pledges by subscription or cash for this important work, emphasizing the fact that to copy is to cost more than twenty-five cents and that only a limited number will be printed.
- 12:30—Exercises by the children, consisting of songs, recitations, readings, etc.
- 12:50—An appeal for subscriptions or cash donations for the benefit of the National Association; also for books, pamphlets, or magazines of interest for the National Spiritual Library.

1 p. m.—Dinner or lunch, to be followed by toasts and responses.

Toast No. 1—The National Association. The responses to this toast should not exceed ten minutes in length, and should be written or prepared with much care, as they are to be sent to the National Association for use and suggestion with the privilege of publication, wholly or in part, in the forthcoming book on the exercises of the day.

- Toast No. 2—The Progress of Spiritualism.
- Toast No. 3—Our Old Workers.
- Toast No. 4—The Rochester Knockings.
- Toast No. 5—Children of Spiritualists in Spiritualism.
- Toast No. 6—The Future of Spiritualism.

Adjournment.

EVENING SESSION.

- 7:30 Vesper Service—Songs, brief addresses readings, etc.
- 9:00—Renewal of Appeal for subscriptions and donations to the Treasury of the National Association.

The secretary will keep a corrected program of the exercises of the society, together with a list of names of those contributing to the national fund, both of which shall be forwarded to the National Secretary at Washington, D. C., for publication in a book that will be issued by the National Association, containing an account of the exercises of the day throughout the United States.

In cities, towns, and villages where there are a few families of Spiritualists but no society, their friends are urged to assemble at the residence of one of their number and to carry out the above program so far as they may be able to do. "Thoughts are things," and if all Spiritualists in America will in that way unite in sending to the National Association their kindest and best thoughts a mighty power for good will be engendered which will do much to advance the interests of Spiritualism in all directions.

The name "National Spiritual Jubilee" was given by Quins, the control of Mrs. Richmond, and presents the poem for the children's response to the first address on this day. It is hoped to have a uniform order of exercises on this occasion and to that end the children's address given by "Quins" will be the same throughout the country. The proceedings of the late National Convention will also contain Mrs. Richmond's excellent paper on Spiritualism which she presented to the World's Parliament of Religions, and no Spiritualist can afford to miss such an opportunity as this to obtain the address at so small a cost. The published account of the Religious Parliament will fill several large volumes, while the article of the greatest interest to all the friends of Spiritualism, with other valuable matter, can be obtained at the small sum of twenty-five cents by purchasing the book, "The Proceedings of the National Spiritualists Convention," which it is estimated will comprise not less than one hundred and eighty pages.

Do not forget December 17, 1893, "The National Spiritual Jubilee."

Those preachers who use the Old Testament prohibition as an argument to legislate against mediums, should be consistent enough also to use the Bible prohibition against shaving as an argument to close the barber-shops. One is about as reasonable as the other.

Our Contributors.

Written for the *Light of Truth*.

Researching Psychological Science.

ALBERT MOUSTON.

"The wisest man who speaks in ignorance speaks foolishly to the ears of those who perceive his ignorance. The great mass of men of science appear in this light to Spirit writers when they argue against Spiritualism."—Robert Hare, *M. D.*, 1855.

The manifestations of unseen power, as illustrated in the varied phases of phenomena known as Modern Spiritualism, have been scientifically investigated and accepted as facts by many as eminent scientists as any upon earth at the present day.

It would be well if some of the present researchers would study the copious writings and positive testimony of some of the earlier scientists, (not switching off to Himalayan heights) who had the "courage of their convictions," and fearlessly announced their belief that the manifestations of Spiritualism demonstrate an intelligence and power outside of, and beyond, mundane life. Such a searching would obviate any necessity for much of the pseudo-scientific research among those who "strain at gnats and swallow camels," and such bumpy camels as they are.

This class of scientists might profitably follow an illustrious example, as portrayed by Bayard Taylor, (a Spiritualist) in an introduction to the biography of Alexander Von Humboldt, wherein he says: "His enthusiasm was too pure and ardent to be alloyed by any personal consideration. Not his own fame, nor his supremacy as an observer or a theorist, but the advancement of human knowledge, the discovery of grand general laws—the footsteps of God in the creation, was his aim and his ambition."

How grandly such a character looms above the illustrious scientific commissions and self-aggrandizing promoters of many researches—poor flies on the wheels of the chariot of progression, what a dust they raise above the subject they obscure, reminding us of the campaign doggerel of our boyhood days:

"O, Matty Van is a man of doubt,
He wiers in and he wiers out;
And when he is upon the track
We can not tell if he's coming or going back."

The announcement of the grand work for Spiritualism to be accomplished at the recent Psychological Congress—which many timid Spiritualists hoped would result in placing the subject upon such a foundation of respectability that they could afford to show their colors without losing caste—was not enthusiastically received by many old believers in Spiritualism, for they remember the Harvard University Committee with its unfair treatment, broken promises, and no report, and the University of Pennsylvania with its "preliminary report of the Seybert Commission, a sham and delusion, or mere pretext to capture a fortune from the estate of a 'credulous Spiritualist,' credulous in his confidence in the honor of eminent scientists and professors.

The tendency of many scientific investigators of the science and philosophy of Spiritualism, to account for everything outside of their usual runs of research by purely mundane causes, was fully expressed by one of their number when he said, in reference to the manifestations through Home: "Spirit is the last thing I'll give in to."

"Angels, contented with their fame in heaven,
Seek not the praise of men."

and possibly the spirits of ardent teachers and friends will continue to instruct and comfort mortals who seek their aid regardless of the opinions of arrogant wisacres who will not "give in to" any truth, except of their own discovery or standpoint with the seal of popularity.

Mesmerism was treated by scientists for upwards of a century with contempt and derision, but now since it has been re-christened as hypnotism it is a popular fad, too important to be practiced by persons who have not paid for a bit of sheepskin having the endorsement of medical lights, who are in darkness as regards psychical studies.

Telepathy, under the title of mind-reading or communion, has been practiced by Spiritualists for many years. The action of embodied minds upon others in the form undoubtedly explains many manifestations frequently attributed to the agency of disembodied spirits, but such action is not admissible as evidence against the truth of communion between embodied and decarated spirits; that has been proven in thousands of instances to the conviction of minds as acute and critical as those of any member of the psychical research societies at home or abroad.

Regrets were expressed by some writers that mediums did not volunteer their services at the Psychic Congress, and improve the golden opportunity to demonstrate the facts of Spiritualism before the savants there assembled. In one case a wager was offered for the production of certain phenomena in public, degrading the truth of communion between embodied and decarated spirits; that has been proven in thousands of instances to the conviction of minds as acute and critical as those of any member of the psychical research societies at home or abroad.

The experiences of Prof. Hare with the Association for the Advancement of Science in 1855; of Dr. Gardner and several mediums with Agassiz, Felton, and other professors of Harvard University, in 1857; of Slade with Prof. Ray Lancaster in 1876; of mediums with the notorious Seybert Commission, and in many other experiments conducted by scientists in a spirit of opposition and determination to crush what they had decided, without investigation, was fraud or delusion, has led mediums to avoid investigation by those from whom they have reason to expect only such treatment as is dealt out to professional criminals.

At the opening of the recent Congress it was announced by the chairman that there was a great need of new nomenclature to properly define the different phases of psychical power, which is conceded; but, for those who have not yet become convinced of the existence of those powers, it would be well to secure the substance without wasting force in quibbling over shadows, lest they meet with similar misfortune to that

which bore the dog in the table, and lose the meat in striving to grasp its reflection in the water.

The conceit of many, who seem to deem it a condescension to investigate the most important subject conceivable, bars their way to the attainment of spiritual light.

"Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." The intellectual egotists who feel they are conferring an honor upon the denizens of the spirit world in the investigation of their claims, may possibly gain a lesson in humility in seeking the esoteric meaning of this saying of the Nazarene medium.

One of the papers contributed to the Congress bore the significant title: "On the Difficulty of Making Crucial Experiments," significant of the "crucial experiments" to which the Nazarene medium was subjected for doing the works of the devil. The writer struggled with the difficulties through several columns, with a lucidity only equalled by Captain Bunsby, finally reaching a sort of scientific climax in the conclusive advice:

"Responsible people ought to write and deposit specific documents for the purpose of posthumously communicating them to some one if they can, (one hundred years hence) taking all reasonable precaution against fraud and collusion; and also, which is perhaps a considerable demand, taking care that they do not forget the contents themselves."

But, after all, even if this were successfully achieved, the proof to us of mental action on the part of the deceased "agent" is still incomplete, for it may be that "telepathy is not the right kind of explanation of these things at all" (possibly not) "it may be that they are done by clairvoyance, that the document though sealed or enclosed in metal is read in some unknown or fourth-dimensional manner by the subliminal self."

A manifestation through Charles H. Foster may possibly serve as an illustration of operations in the "fourth dimensional manner by the subliminal self." The authority for the statement was the author of "The Scientific Basis of Spiritualism," Epes Sargent, who said: "On one occasion two skeptical gentlemen, who were present and saw the mysterious red writing in process of appearing on his arm, seized hold of it to discover his trick, as they called it, and said: 'We know nothing will come while we hold it.' 'What will you have?' said Foster. 'Something that will be a test,' said they, 'something that will fit our case,' and immediately, while they held his arm as in a vice, there appeared in large, round characters the words, 'Two Fools!'"

In this case it seems that through the action of some occult power, operated by intelligence, whether by the subliminal self in a fourth-dimensional manner, it matters not, there was given a practical illustration that the power to produce the stigmata possessed sufficient intelligence to "answer the fool according to his folly," which, if not scientific, was in this case quite appropriate as a test of character reading.

During my first seance with Foster, in March, 1864, after giving me several satisfactory tests of the presence of arisen spirits interested in my welfare through automatic writing, clairvoyance, and clairaudiently, he raised his sleeve, showing his fair, fat arm entirely free from any mark or discoloration. Within a brief space of time large red letters commenced to form, and shortly the name of *Lois* was distinctly written, and, after remaining clearly defined a few moments, gradually faded away. The phenomena occurred in a good light, and under my close scrutiny; the medium had never met me previous to that seance, and my Aunt Lois had recently passed to the higher life.

This was before spiritual phenomena had been scientifically explained as being simply telepathy, the action of fourth-dimensional power, hypnotism, subliminal self, or any of the occult discoveries upon which changes are now rung by scientific researchers; nor had Mahatmic agents intimated that those we innocently suppose to be our arisen friends and relatives were merely soulless shells. To me the evidence was conclusive that my friends and relatives, who had laid aside the clogs of mortality, still live and possess the power to commune with those still remaining on the mortal side of the thin veil between the spheres of mortal and spiritual life. I could only act in accordance with similar conclusions to those set forth by an eminent jurist, Judge Edmunds, in "Spiritualism," p. 28, wherein he says:

"Now, under all these circumstances, what was I, as an honest man, blessed with common sense, to do? Had I a right to disregard the evidence of my own senses, enlightened by patient inquiry and the deductions of my own deliberate judgment drawn from that evidence? Could I reject a weight of evidence that was allowed to prevail in all human transactions, and without which the earth would be a bedlam? If I did, on what was I to rest my judgment? What, indeed, but caprice, or arbitrary will, or the opinions of others?"

BLIND AND YET SEES.

(To the Editor of the *Light of Truth*.)

Inclosed please find a column of matter clipped from the *Boston Sunday Globe* some five or six years ago. The sketch has been treasured by a cousin of the blind man, and I borrowed it to send to you for publication. The cousin is in my employ, and says Mr. Josselyn is following the same line of business at the present time in Boston.

Yours, G. W. LASCHEL.

A stone-blind man whose vision is perfect. A man who lost his eyesight thirty-five years ago and wouldn't recover it if he could. A man who says seeing is quite unnecessary and a hindrance to the full enjoyment of life. A man who gets along in the world much better and makes more money than many persons with two good eyes.

Many of the readers of the *Globe* have doubtless seen around the South and West Ends of Boston a thick-set, medium sized man, apparently about forty years of age, with oval face, blonde mustache, and genial expression, walking along with confident step, carrying a cane and dragging behind him a black valise on little wheels. He

keeps to the right of other pedestrians, turning out for all obstacles, picking his way easily through dense crowds, and when he comes to a crossing picks up his valise and carrying it to the other side, where he sets it down and continues his course. At the first glance no one would think he was totally blind, but if you look sharply and notice the peculiar carriage of his head, and especially if you see the incessant motion of his restless eyeballs, you will be convinced that the physical sense of sight is wholly lacking.

This man is Marcus H. Josselyn. He lives at 184 East Stree in a neat and tastefully furnished apartment. Every week-day morning he starts out with his valise to visit his customers. He has his regular routes and calls on each of his 1,000 stroues regularly once a month. His business, which has grown to its present proportions as the result of twenty years' hard and systematic work, is the selling of needles, thread, tape, safe pins, corset laces, and "such like" articles so cheap and necessary to the feminine heart. He drives a snug little income from his business.

Mr. Josselyn knows the streets of Boston as well as any poleman, and can find his way around the town as easily as any herdic driver. He can start from anywhere and go on foot by the most direct way to Charles Street, for instance, without asking any inquiries, or he can walk straight home from Bowdoin Square without asking anybody the way. In the same manner he goes direct to the houses of his customers, no matter where they live.

Mr. Josselyn one day going along the sidewalk, when he suddenly stopped, picked up his valise, went out to the street, walked eight or ten steps, and then returned to the sidewalk to resume his course. Some workmen were watching him, and one of them more amazed than the rest, called out:

"Begorry, sor' yez blind, how did yez know a pile of coal was in' on the sidewalk?"

Mr. Josselyn I do not know anything about the coal that obstructed the sidewalk, nor could he explain to his customer how it was that he was able to avoid it well as if he had seen it. On another occasion he was standing in front of a building where suddenly stepped backward close against wall. The next moment a huge mass of snow lay down from the roof right upon the spot where had been standing. The blind man had not been warned by the rustling of the snow on the roof, but in a very different manner.

He was stopped one day on the street by a man who said:

"See here, they say you're blind, but I've been followin' you for an hour and watching you closely. you were blind you couldn't get along as you never running against anybody or anything, king fast and always stopping at the right hou without hesitating. I don't believe you're bl. It's true I never saw eyes like yours except a blind man, but then that constant rolling the eyeballs must be simply a trick of yours. Now you might as well be frank and tell me about it."

But Mr. Josselyn very properly refused to gratify the idle curiosity of a stranger who had insulted him, and merely assured him that he was in reality as blind as a bat.

A *Globe* reporter lately visited Mr. Josselyn at his home, not to try himself in regard to his blindness, but to try him how the world really looked to a blind man, and inquired what mysterious sense it was, what subtle faculty, what unerring intuition which supplied the deficiency of physical sight.

"Oa, I'm not blind," Mr. Josselyn cheerily, "and I don't like to have thought that I am. I see as well as anybody in a different way. Not clairvoyantly, butually, although not with my own eyes, for that's sightless. Others see for me, and I use r vision. They are with me all the time."

"It may not seem verifiable or intelligible to you," said Mr. Josselyn to the reporter's inquiry, "but the explanation I can give is that my guides are spi. It is they who see for me and keep me out of danger. How they are able to do it is as greymystery to me as to you. But of their actual existence I have no more doubt than of my own. And how could I doubt, with the thousand proofs of their presence? In walking althe street or anywhere else, if I should I to the left to avoid an obstacle, I feel a fire on my right shoulder just as distinct as to me as you feel the weight of my han your arm," continued Mr. Josselyn, as he held the reporter's arm. "It is a purely phsyensation, the same that I feel when touched hortat hand. The nerves are affected in prethe same way. If I ought to turn to the right, pressure is on my left shoulder. If it is asary to stop and stand still, I feel the inv barrier right in front of me, making it impde for me to go on until it is removed."

"You may think that a hation that has no existence outside my brain it is a hallucination with a practical value, which I can always depend to let me if I'd myself up to it. Some days, when I am ing dull or insensible, I am not asusceptible to the warnings, and when I depend on mysone, disregarding the external infnces, I gnto trouble."

Mr. Josselyn went in a gnto entertaining way to explain whye senses superfluous things, anyhow, bas his reast on the well-known metaphysicatrue of illism. "Nothing really exists blind," he said; "all the seemingly solid ancal thingsf this world which you see, and, and, and taste, and smell are onlpearances; they are not real; they constantange; onlthat which is permanent and etenas reality. 'his is mind or spirit, and you cit apprehent with any of the physical sen Man wouldbe just as happy without his fenses, and I'm a great deal happier than uld be wit my sight restored, for the illunature of th things we perceive with our pl eyes woul blind or confuse my spirituas."

All this was way beyond the reporter's comprehension, who huddle ever, day for news, chiefly among, seemingly solid and actual things of this," and would generally

get left if he looked elsewhere. So he changed the subject and asked Mr. Josselyn about the contents of his valise, how he could find the articles so easily and know when a package of needles or a spool of thread was out of its place.

"It is simple enough," he replied; "the secret of it lies in strict order and a good memory. I have a place for everything, and always put everything in its place, and remember it. These little notes on boxes of the same size and shape enable me to distinguish them as readily as you could with your eyes. I carry in my head the exact position of the seventy or eighty little receptacles in my valise, which is not difficult if one has a good memory. In the same way I remember where each one of my thousand customers lives."

Mr. Josselyn having lost his sight when he was only five years old, has not a very vivid recollection of how external objects look to persons with sight. He says he remembers the appearance of the caterpillar crawling along the ground, and also how the water looked when it was churned by the wheels of the ferry-boat. Of color he has no clear conception. Besides being a good business man Mr. Josselyn is a fine musician, playing the piano with exquisite feeling. He is what Spiritualists call "a sensitive," and perceives a great many things by a finer sense than that of hearing or seeing. Mrs. Josselyn says he can generally tell when he comes home in the evening whether any one has called on her during the day, and often who has called.

"Yes, and before I get into the house I know your state of mind, and how you are feeling," he said.

How does he know it? L. M.

Written for the *Light of Truth*.

Spirit Photography.

MRS. M. R. WILCOX.

I am a subscriber to the *Light of Truth*, and I noticed in one of the columns of your valuable paper a gentleman speaks of having a spirit photograph taken by the spirit photographer, Mr. F. N. Foster, and it reminded me that I should write a few lines in regard to a spirit picture I had taken by Mr. Foster during his stay in Allegheny, Pa., in the month of May past. Three ladies and myself called at his room, No. 24 Montgomery Avenue. I wished a spirit picture of my children, and wished mentally that if it were possible my mother would have her picture taken and bring my two little boys, as I had not a picture of either of them.

I have buried three beautiful children, and was anxious to see them if living on the other side. I never met Mr. Foster before, and therefore he did not know that I had any children in spirit. On the fifth day I received the photograph, on which were four spirit faces. I recognized at once perfectly that one of my mother, brother, and my two beautiful children (boys). I had not a picture of any of them. My wish was fully realized. I sent the picture to my brothers and sisters, and were recognized. There are outlines of my little daughter's face, that passed to the higher life when two years and seven months old, whose loss I mourned greatly. She placed a bunch of white roses on my dress waist, as I had nothing of the kind with me. Some have called it a counterfeit. Call it what they may, I am perfectly satisfied that they are my relatives.

Written for the *Light of Truth*.

Through the Mental Ear.

FLORENCE E. ALCOTT.

In explanation of the following messages I would state that the Washington Irving message came first, (to a friend) an admirer of the graceful writer, though he was not thinking of him at the time.

David Annersly I saw clairvoyantly while writing his appeal. He certainly was in a most deplorable condition and resembled very much the stationary silent gentleman that oftentimes graces a cornfield, so tattered and unkempt was the state of his wardrobe.

No 3 gave his moiety of experience in words more forcible than elegant, but still they are expressive. I received them clairaudiently, he evidently sensed me as a boon companion, one whom he could trust.

Dear Sir: Golden happiness far beyond the green-covered grave is mine, my body lies in the earth, my spirit, the essence that makes up my whole existence, is off to a higher clime penetrating the realms of beauty, of peace, of song, and of love to those who are higher than I. I have walked the golden shores of your beautiful earth and felt the joy it gave. My thoughts in writing have been transferred to the human mind penetrating very deep, healing and soothing in some cases and in others finding no sense of pleasure, no stain of harmony, I find there is a sympathetic vein running through your nature which compels and attracts me to come into your atmosphere where my profile is staring you in the face every minute of the day. My soul gazes at you with a spiritual eye, the returning of a disembodied spirit from the celestial shores of eternity to walk earth's green paths in a pure untainted garb of immortality is a blessing I truly appreciate. My works do follow me, I am enjoying the reality of my labors and am pleased with my earth work. Great is my reward, patient waiting rewardeth much. I have made the attempt to come, if only to say a few words through the one who is writing, but have failed in spirit to do all that I desired, yet am pleased to find the channel is opened through which I can return. I do not wish to further intrude on your time. A happy farewell.

WASHINGTON IRVING.

Your door is open, mine is shut. In toils I travel. I have gone through brambles, yet find no place that gives me comfort. I can not deny the fact that I barred my door with literary rubbish that no mortal should read who values time and honor. I was a writer of obscene literature. Oh, how I find the thorns pricking me for this wholesale injustice to the human race. I know of no hell worse than I have got and deserved. Is there no hope for me at this late hour? I did not even live in this country but was from the south of France, a Utopia for beauty. Help me, friend, help

me, for I feel I have your sympathy and will stand by you as long as I live. I never died. The memory of the accused life I led on earth lingers with me in all horrors. No angel to relieve me from my fetters! All hail to the gods of virtue and honor as they bring peace and consolation and clear the way for a happy immortality. You ask my name, I was David Annersly, left your earth more than a century ago. Good-bye.

Say, old fellow, who's boss over this job, you or I? I never murdered any one or killed anything, though I once shot a lion on the Plaza in the City of Mexico in 1842. I kept track of the fellow for four days and got him at last. I was a devil, me follow after rum and women. Died in 1869 of a nervous fever brought on by exposure in San Antonio, Texas, but I am living yet, pard. So here's a go, who's the boss fellow? I think it ever up with me a little on top. Beck Weckerly, a sister, said I would surely go to hell. Well, I ain't a burning, but I feel fussy all over, what kin a fellow do to take it off? Maybe I may run agin some fellow that can tell. At any rate I'm off, may come again.

DAVE WICKERLY.

SPIRIT TESTS.

(To the Editor of the *Light of Truth*.)

I attended the seance held in Spencer Hall, 114 West Fourteenth Street, New York City, on a recent Sunday evening, and was so completely surprised at the marvelous tests given by the medium, Mr. Harlow Davis, that I feel impelled to write a few lines and give a detailed description of some of the tests given. Mr. Davis is a young man who impresses an audience very favorably by his modest manners and genial disposition. By 8 o'clock the seating capacity of the hall was taxed to its utmost. After calling attention to the various spiritual publications which were on sale, the medium passed into a clairvoyant state and commenced to describe the visions which appeared to him.

After describing the form of a lady he gave the name of Cecilia, and pointing to a lady said, "She comes to you and is your sister, she passed over with pneumonia, she brings with her your Uncle George W. Hammond, who died thirteen years ago at Woburn, Mass." The lady acknowledged that she was a perfect stranger to the medium, and being an investigator felt fully convinced of spirit return. Turning to a gentleman he said, "Here is a spirit named Patrick Boyle, he says he wants you to send word to his brother, John, to be very careful about December 8th, as they saw danger of an accident with a street car." The test was fully recognized by the gentleman, who was a perfect stranger. To a lady he said, "Here is a man standing before you who committed suicide by poisoning with carbolic acid. The initials of J. C. are given, he wishes to send love to you and the three other members of the family at home." The lady was visibly affected by the communication and acknowledged it to be a wonderful test. A large number of similarly marvelous tests were given. Such tests as these are what we need to convince the skeptical, and it is with pleasure we learn that Mr. Davis will remain with us for some time. I am a constant reader of your paper and wish it the best of success as it deserves.

WM. J. DRYDEN.

Table Tipping.

Dr. and Mrs. Elliott Coues presented a paper on this subject to the Chicago Congress. They gave an account of various phenomena which they had witnessed, the phenomena being of the usual kind. The following is an example:

The table-tipping and table-rapping which we have witnessed have by no means been confined to the single piece of furniture with which we usually experimented. We had a very light side-table, the use of which, however, we soon gave up, because it became unmanageable. Its contortions were as tiresome and meaningless as the wanderings of a planchette usually are. It would simply rock till it upset, and then be too weak to stand up. But it so happens that the dining-room table is an unusually, we may say remarkably, heavy one—too heavy for anyone to lift off the floor. It is of solid English oak, with a large leg at each of its four corners. When closed, without the extra leaves, it seats eight persons easily in large arm chairs, two on each side; when fully extended, with all the leaves in, it seats twenty persons comfortably. This massive object began last Winter to show signs of active interest in psychic research, by various tremors and jarrings, and ultimately became expert. All that was necessary to its effect seemed to be that, toward the close of dinner, after the servant had brought the fruit, nuts, and coffee, and disappeared in the nether regions, those at the table should push their chairs a little back, keep their hands off, and be still a few moments. Then the raps would begin, and the performance generally ended with a sudden violent lurch of the table in one direction or another, for a distance varying from a few inches to a foot or more.

LITERARY REVIEW.

THE FOUNTAIN OF LIFE; or, The Threelfold Power of Sex. By Louis Waisbrooker. Pp. 136. Price 50 cents. For sale by the author, Topeka, Kansas.

Like in others of this nature Mrs. Waisbrooker deals with the right use of the creative forces; the rights of women in regard to their body; the evils of sexual abuse, etc. While all she says is true, it is questionable whether reading it will prove a cure; for those who have outgrown their animalism are naturally pure in that line, while the opposite may only be further incited by its perusal. But thought is free; so is reading, and we trust our telling the truth, as we feel it, will not affect the sale of the book, except to increase it.

EBENEZERS. Or Records of Prevailing Prayer. Written and selected by H. L. Hastings. Boston, 47 Cornhill. Pp. 383. Price 50 cents.

To those who have had any tests in the efficacy of prayer this book will make pleasant reading. It is a record of cures made by prayers, as also of rescues from danger and relief credited to timely prayer and faith. On those who know nothing of the science of prayer this book must have an entire different effect than on those who know how prayer is answered, and is no doubt intended for the former to bring them to confession and consequent religion.

SPIRIT

W. HAVE a number of spiritualists who, at society, in order to an unimpaired, in the case we see ages verified by them. Questions to be an animal, must contain and have the same nature under these. All communists must be addressed.

REPORT

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Saturday, December 2, 1903.

* LIGHT OF TRUTH *

SPIRIT MESSAGES.

We have a number of mediums employed for this department who, at stated seasons for spirit messages, are ready to answer our readers' questions, and to give them the answers in the most satisfactory manner. The cause we would be pleased to have these messages verified by those recognizing anything familiar in them.

Questions to be answered should be germane to Spiritualism; must contain one inquiry only; be impersonal, and have the name of the questioner attached. Information under these circumstances is cheerfully given.

All communications concerning this department must be addressed to LIGHT OF TRUTH, or C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.

QUESTIONS AND ANSWERS.

Ques.—[R. B. H.] Will the spirit control inform us whether the human spirit dwells within or without the human body?

The spirit of W. E. Channing, some years ago, through the *Banner of Light* control, said "the spirit dwells outside and apart from the physical body." See "Flashes of Light from the Spirit World," page 375.

If this statement is true, then the spirit is simply an outside wrapper, instead of an internal supporter. What are the facts?

Ans.—Mr. Channing simply spoke from his standpoint, judging the entire philosophy of the question from the way in which he saw it at the time; or it was not Mr. Channing, but a representative who did not interpret his control rightly. Some other spirit might tell you that Mr. Channing is entirely wrong, because the spirit is inside of the body—so it appears to him, at all events. Mr. Channing, too, would believe himself wrong could he temporarily put himself in the former's place; for in so doing he would see exactly as the other does. It all depends upon the sphere a spirit is in, or has attained. Those who are still earth-bound only see mortals who are in the same sphere. Such will tell you that the spirit is inside of the physical body; because they see none of it sticking out. This is correct. Earth-bound mortals carry their spirit so deeply imbedded in the flesh that it is not seen, unless it is forced out by death of the body. Such mortals can not comprehend Spiritualism either. They are too much animal; they still inhabit dreamland; they have not yet been awakened from their infantile slumber; they must suffer a little genuine soul pain ere they can understand things spiritual; their spirit bodies must be quickened by a little mental fire—sorrow, disappointment, losses, death, etc. Nor are they confined to any particular sect, class, or condition. You can locate these earth-bound mortals among the patricians as well as the plebeians, among the educated as well as the ignorant, among the rich as well as the poor. Matter and spirit are one to such people. But there are a class who are a little brighter. They seem to be walking in a dawning light. It is the first rays of an interior light peering forth from the flesh, surrounds the body as a little halo. Spirits in one sphere with that mortal would tell you that is an aura, which all mortals have. He knows of no others, therefore to him all mortals must have it. But there are still a higher class of mortals who carry about them a well-defined halo of their interior self. It appears to be their second self outside of the body. These are the mediums of earth. Not necessarily spiritual mediums. But they are persons who are half spirit, half mortal, and make up the world of progressive ideas—inventors, geniuses, artists, poets, statesmen, philanthropists, etc. Mr. Channing, as a spirit of this sphere, may have referred to such mortals, and judged all by those he knew. This is not infrequently the mistake of spirits. It is true so far as it goes, but it is not the whole truth. Spirits to day know more of these matters than they did in the past, and would not repeat such mistakes unless it was done by a presuming spirit through a presuming medium. But even the mediums are learning by experience, and give more reliable communications than they used to do. It now lies with the sitters to improve. Instead of judging the medium by the nature of the communications obtained you can begin to judge the sitters. The medium generally unconsciously reflects his or her questioner. If the medium is a moral character and lies to you, put that down to yourself as the motive power. You are simply getting back what you gave somebody else at some time past in your life—whether in words, thoughts, deeds, or implications—something not yet repaired, and still pointing a finger at you in remembrance of an old wrong or misdeed, error or mistake, folly or stupidity. So, if you want truth, give it—like attracts like. To hide the truth is equal to lying. If you love Spiritualism and believe it true, support it. By failing to support it after you know it to be true, is equal to living a lie in the face of the spirit world, and you attract lying spirits around you, who feel as you do about it, and trying to get into the shadow where you are, and when you seek truth, get untruth. But this is no: the questioner's case. He wants facts, and will get them, too. But others read the reply given him, and the question involves points that are relevant to the subject, and could not very well be omitted without marring the whole as a complete answer to such a question.

Ques.—[J. Kossman, California, Mo.] If our spirit is a part of God, or the counterpart of the over soul of immortality, will we, spirits, reunite again into oneness, as it were, like a bucket of water drawn from the ocean, and in course of time being poured back again?

Ans.—This question almost prompts us to first ask what the questioner understands by God, over soul, etc., but it may be taken for granted that he believes in a universal intelligent ruling power, to judge by his close. The question also implies a doubt as to continued individualized existence. You need not question this, unless you question spirit-communication. But if the latter has been proven to you, you may feel assured that human life is continuous as individualized entities. For if the effect were to be swallowed up again by the cause, no better time than physical dissolution or death could present itself. After that the chances are less in favor of such a possibility, to judge by our own feeling of security in that respect. As we grow in spirit we feel less inclined to be lost again into any sort of oneness except the oneness of friendship and love, harmony and peace. We should think the hope for immortality is sufficient guarantee that it is a fact. Can you hope for anything that is

nothing? The idea of being absorbed again is an orthodox idea—a truth perverted, as usual, by some ecclesiastical sophistry or ministerial indigestion. Doubt, horror, fear, distaste, are all indications that point to the opposite of truth, so far as the individual is concerned. Honest doubt never leads astray, though a wilful skepticism implanted or actuated by conceit does lead astray. So, note the difference. A natural horror for vaccination, for example, means poison for you, or those you are in sympathy with—if it extends beyond yourself. Fear for certain individuals is a warning to keep out of their clutches, either physically or psychically. A distaste for certain kinds of work often tells of a trial not pleasant to endure; a distaste for certain kinds of food is a warning to desist; a distaste for certain drugs, or all drugs, means that the cure is worse than the disease. Judge your emotions and feelings in connection with your thoughts after this model, and you will probably reach conclusions that are more comforting than heretofore.

Ques.—[E. F. C.] It is a general idea of Spiritualism, and, in fact, a general and intuitive idea, that, as to the masses of the people who have toiled and struggled here, and have done their work and duty as best they could, the transition to spirit life will be attended with a degree of happiness we never knew here. What natural and philosophical reasons can you give why this is so, and what reasons, in fact, to your personal knowledge?

Ans.—The natural reason for this involves the philosophical facts need no philosophy to strengthen them—no argument to invite your approval—if you can accept the facts second-handed. If not, study your own nature, and you will get the facts first-handed. You will know by experience. Look back and see if you can find anything in your life that has made you better for the disappointment had in not having had your own way about things. If you can find a point you have a foothold for believing when we tell you that suffering, deprivations, and material comforts is the soul's opportunity for unfoldment in accord with spiritual law and order. It is natural for man to avoid suffering if he can. He will always find reasons for improving his mode of living if he has the means. The more he adds to his physical comforts and enjoyments, the less active his spirit becomes, and in this one fact lies the whole philosophy of future happiness and misery. The rich man will not put himself out to oblige a neighbor. The poor man, or one who is dependent, will for two reasons. One is policy, the other sympathy. Either is a soul effort, which adds that much spiritual force to his interior or higher self. The next life is one in which money power, social influence, worldly pride, good financing, political trickery, or even the highest oratory counts for nothing if there is not a superior power of love or sympathy behind it. Sympathy is soul strength—the motive power needed to propel the spirit along in the next life, as health, energy, and muscle is needed to get along in mortal life; and love is developed by sacrifice, living for others, doing good for humanity, serving mankind and forgetting self. Who does this more effectively than the poor? Have they not a natural heritage to blessings which were denied them as mortals?

Ques.—[Annie Bronnenberg] Why is it that after sitting regularly for development and seeing lights and spirit forms, the manifestations cease altogether at times, and then return with renewed activity?

Ans.—This is because you are not absolutely developed; that is, able to see without spirit aid. Your clairvoyance is only relative—only possible when acted upon by a spirit or a control. As soon as the control leaves or becomes exhausted from continued action on your clairvoyant powers, your gift becomes dormant again. This may go on for years, or discontinue altogether finally, if the spirit finds that is is exhausting to you also. Do not force it. Practice it only when it comes naturally and easily, and if there is any positive mediumship in you it will not be lost. Have patience, and in the meantime keep posted on spiritual matters generally. Reading is often a better aid to development than sitting in dark circles.

Ques.—[L. H.] I have been sitting for two years, and with the exception of a few touches, have received nothing. Am I, perhaps, too old, being sixty years of age?

Ans.—Most likely your age prevents development for physical manifestations, as you no doubt need all your magnetism for yourself. But you may develop a mental phase without injury—say impression, clairvoyance, or clairaudience. Note the impressions that come to you while sitting. Probably you might get some comfort out of that.

Ques.—[E. F. C.] A few days since I went to my kitchen to make some inquiry of the young lady that lives with us, supposing that she was at home, but knowing the rest of the family had gone away. Not seeing her, I spoke her name, louder than usual, presuming she was in another part of the house. I thought I heard her say, loud and distinctly, "What do you want?" The girl was two miles away at the time. What is the explanation of this?

Ans.—If not an effect of the imagination there are two spiritual hypotheses that may account for it. One is that a spirit replied, either to test your clairaudient powers, or in a mood of playfulness, not suspecting that you would hear it. The other is that the young lady heard you over the mental telegraph—hearing at a distance, being as possible to some as seeing is with others—and really believing that some one near her called, replied mechanically, which reply reached you on account of momentary good conditions at both ends of the line. This indicates a new phase of long-distance communion, which may be termed the spiritual telephone. The conditions for such a connection will undoubtedly be closed rooms at both ends, passive mood, quietude and concentration of thought. But like in all such phases, spirits can greatly aid in its development.

Ques.—[Reader] I saw the following in a spirit message, what does it mean: "Some have grown out of their old pettiness, and serve. Some still keep their court, but are spirit babies in knowledge?"

Ans.—It means that arrogance, tyranny, or holding dominion over one's fellow beings dwells the spirit into entities akin to babies in earth life. It means that as long as one loves

deference paid to him by other mortals or spirits he remains in mental darkness. It means that serving mortals will find themselves above spirits whom they have served. It means that spirit life is the reverse of mortal life in many respects. That heads become tails, also that the first are last; that leaders become followers; that Church dignitaries become servile subjects; that crowned heads become so diminutive that they are hardly noticed; that the puffed up author or poet becomes a jester to mischievous and malicious spirits; that would-be gods, saviors, messiahs, and other self-psychologized upstarts and adorers of self, are lost to sight in the distance that self-respecting spirit communities repel them by a natural law or influence that protects them from such uncongenial individuals. For all vain-glory, self-love, self-righteousness, injustice towards others by a belief in one's own greatness, self-justification, and conceit, contracts the soul and makes it unpleasant to the sight and sense of those spirits who served in earth life, and who are, in consequence, the reverse of what they once were—though unwittingly and unwillingly—many having to take the part of leaders and guides against their will. Not as a mark of honor to them, but because of their power, their influence, their knowledge, their strength as spirits, their wonderful potency over conditions—all the effects of their unpretentiousness and consideration for others in the mortal. In spirit they call leading or controlling serving, but it is a pleasing occupation when once begun. Many can not serve enough. But to learn how to serve after this fashion, one must learn how to serve as a mortal first.

SPIRIT MESSAGES.

N. P. Parson.

I passed over at Snow Hill, Mo., in the year 1889. I have a nephew in Ann Arbor, Mich. I hope he will see this. I want him to know and understand that Spiritualism is true; that we can and do return to our loved ones, and ever aid them.

Prof. Heuser.

I was well known in the city of Baltimore, Md., many years teacher of German in that city. I want to have them in the home know I am often with them, trying to make myself known. Love to my wife, and boys, and Lillian, and dear Sister Dora. I lived at 1517 West Lombard Street, Baltimore city.

Robert R. Lee.

Good afternoon, friends. I am glad to be permitted to speak with you. I desire that the loved ones who belong to me through the tie of nature know that I live. I desire them to feel that I still hold a great interest in them and I am often with them in their home life. I would have Rebecca know that I am satisfied with the conditions that surround her at this time, and that she will hear soon from George, as I find his thoughts turn homeward and I have been trying to impress him to write. Your mother Elizabeth is with me. Your own darling child is in our care. How grand and beautiful is spirit life. How little we understand while sojourning through the earth life. Man surely sees but little of that which pertains to the spirit. I would not if I could return to earth, but I would hold every one of you, as it were in the hollow of my hand. I would try to impress and to lead you into the higher ways, but there is no complete satisfaction on the earth plane. You must wait just a little longer, and by and by, when we are reunited on the spirit side of life, then will be the happy time which your heart so longs for now. To my daughter Rebecca. Parkersburg, W. Va.

James Madison Hunter.

It seems strange to communicate to my friends in this way. My exit into spirit life can be entered by days, and yet I am able to come and give evidence that I still live. I knew something of this grand truth, but like many others, did not live up to its teachings, and can now see the mistakes. Dear wife, Etta, and John, give me your best thoughts. I need them. I shall try and communicate to you if you make right conditions. All will be well. I am from Hamilton, O.

Jerry Rusk.

By the aid of friends I am able to send this message to my friend, Judge Keyes, of Madison, Wis., and other friends of that State, for many knew Jeremiah Rusk. You have scarcely laid away the old body and the tributes to memory are yet pendant in your public places. Believe me when I say I still live. The awakening at first seemed strange. We don't have to suffer physical pain here; neither is there party or partisan feeling, but all humanity has claims of our brotherly love and co-operation, and as you know I was not idle in your sphere, I soon shall take up my work. You will hear from me often. I lived in Viroqua, Wis.

Mary Jane Wheelock.

Good afternoon, friends. I am glad to be here. I desire to send a message to Louisa and also to my companion James. I am glad that he is better, and the prospects are that he will get well now and will be left to comfort those who are near and dear to him. How strange, and yet how beautiful it is that we are permitted to watch over our loved ones from the spirit side of life. I have often tried to impress my presence upon you, my dear mother, and sometimes I feel that you realize my nearness, although you do not understand the emotion but will almost immediately speak of me. I believe that the anticipated change will be better for all of you as I believe the southern part of the State would be much better for you than the central. Westly is all right and will be home soon. Do not be uneasy but live and enjoy that which comes to you, and let to-morrow take care of itself, for if to-day you learn a new truth keep it, and then to-morrow another may be added unto you. I am gaining in wisdom every day, and by and by I will be enabled to draw closer to you through the influence of the spirit than I can at this time, because I know you will understand better that which pertains to the spiritual. I come from near Buena Vista, Cal.

Abraham Lincoln.

Friends, you won't think it strange to find me in your midst, dictating a message to be printed in your paper. I once received spirit messages in good grace and abided by their directions. I now will reverse the situation, though not asking you to accept anything that I may say as law. I did not when in earth life, but deduced the logic from it and made that a law. You are at liberty to do likewise. My mission here is simply to say that I have met Mrs. Maynard, who wrote me up concerning our relationship on the slavery question. She is a bright little spirit, and as interesting as she is bright. She is some what of a shining light among her people, and will hold her own, advancing with the rest in proportion, and perhaps be unrecognizable by the time that those who have become acquainted with her through her book, reach the other shore. But this is not a matter to cause sorrow or regret. All wish her the happiness she deserves, and I would still bespeak for her kind thoughts, as she is not over-strong as a spirit, though bright enough to make one believe otherwise. But this is of no consequence here. Interested parties can solicit the philosophy of this from her personally. I only wish to add that I have been interested in your cause since my transition, and have labored in the South as well as the North. While I find no foothold among the colored race in the former section for spiritual culture, I have stumbled on some very bright homes among the whites where the tenderest and fairest buds in mediumship are ready to bloom that it has been my delight to meet with. Mediumship seems to be governed much by climate. In the North where cold winds blow and the snows of winter harden the temperaments of the people in general, mediumship generates material phenomena—with exceptions, of course, but even trace may be classed as physical phenomena—while in the South, under genial winter and spring or autumn skies, it assumes more of the sensitive, the intuitional, the psychometric, after the ancient Grecian oracles or medium phases. But there are exceptions for the physical as well as the mental, although they, too, will differ in degree to climatic conditions. My object in saying this, is to apprise you of something agreeable; for the South has some beautiful additions to offer to your philosophy when once the harvest is ripe. And I would therefore ask you, who have sectional feeling to remember that Spiritualism is neither an American nor a European institution, and thus not a Northern or Southern science. It comes to the world where love abides, and sectional feelings should be forgotten when Spiritualism is the theme in hand. Love creates unity. Unity is the foundation for organization, and organization can not be made lasting until all ill-feeling, jealousy, or selfishness has been trampled under foot, individually, sectionally, and universally. You may organize sectionally for temporary protection, as you have organized socially. But a universal unification will need an underlying principle that is above all personality, sectionalism, and partisanship.

William Clarke.

I passed into the other life by accidental drowning one year ago this November. I want this message to reach those I love in the home near Waukesha, Wis. Sister Jennie and Aunt Kate are with me and send love.

Richard Hyatt.

I want to send this to my brother, George Hyatt, in Washington, Ind. I want him to know we are with them and doing all we can. Do not be discouraged. We often try to make ourselves known to you. All will be right. Father is with me and we both send our spirit love to you, Florence, and all in the home.

Caroline Newkirk.

How glad and happy I am to be able to come and send a message to one that was dear to me while in life, and the old protecting love still reaches out to her as when I took her to my care and protection a little motherless girl. Time in its unceasing roll has changed the little girl into a woman, and we find the cares of wife and mother settled on her brow. We often come to her in the home and try to make her feel our presence. I want this to reach Elizabeth J. Fryer, Whitewater, Wis.

Gertrude E. Spence.

From Colorado Springs, Colo.: Good afternoon, friends. I have come in, as it were, with the lady who has just spoken. I am glad to be able to come in at this time for I feel desirous of sending a message to those who live at Cairo, Ill. I feel that this message will reach them. Oh, how happy I am to be released from the physical body. I do not suffer now. I know that you have often wondered if it were possible for me to return and here I am to day trying to voice to you my undying love, for love can never perish; it is part of the divine all. Harry is with me this afternoon and he was the first one that met me on the spirit side. Helen, I would like to have you investigate Spiritualism because I know it would be a great comfort to you, and those troubles which seem hard to bear at this time will present a different view to you when you understand Spiritualism. This sounds strange, I know, for I was a Church member when upon the earth plane and did not listen to Spiritualism, but I am a spirit now and I view, that which I speak of from the spirit side of life. I am not sorry that I was true to my Church for I have gained my reward in happiness, but still there was a disappointment when I first entered the spirit world, because I did not understand the conditions in this life. When you think of me now think of me as happy and well, and remember that the seven that have passed over to the spirit side are all united together as one family, the same as when upon the earth plane. We have each received our reward of happiness for each and every kind act and deed, and all that we have done which we feel to be wrong when we passed to the spirit side of life, we regretted and try in some way to do a good act, one great and grand enough to over balance all that was not considered just. Remember me ever as your loving sister.

Thirty Years with a Shrow.

St. Peter stood guard at the golden gate with a solemn mien and an air of dignity. When a man and a woman ascended there applied for admission. They came and stood before St. Peter, he greeted and good, in hope the City of Peace to win. And asked St. Peter to let them in.

The woman was tall, and lank, and thin. With a seagull's head and a hawk's chin. The man was short, and thick, and stout. His stomach was built so it would out. His face was pleasant, and all the while. He was a kindly and genial smile. The choir of the distance the echo spoke. And the man kept still while the woman spoke.

"Oh, those who guard the gate," said she. "We come hither beseeching thee. To let us enter the heavenly land. And pay our taxes with the angel band. O St. Peter, there is no doubt. There's nothing from heaven to bar me out. I've been to meeting three times a week. And almost always I did the work."

"I've told the sinners all the day. When they'd repent, I'd tell them all. I told my neighbors, I told 'em all. About Adam and Eve and the Primordial Fall. I've shown them what they'd have to do. If they pass in with the chosen few. I've marked their path of duty clear. Laid out the plan for their whole career."

"I've talked and talked to 'em loud and long. For my lungs are good and my voice is strong. So, good St. Peter, you'll clearly see. The gate of heaven is open for me. But my old man's a little tight. He hasn't walked exactly the narrow way. He smokes and he swears and grave faults he's got. And I don't know whether he'll pass or not."

"He never would pray with an earnest vim. Or go to revival or join in a hymn. He'd say the psalm, and then he'd stop. While I in my purity sang 'O Lord, If all the cumberers were all he got, It's a chance he'd be merited there or not."

"But oh, St. Peter, I love him so—To the pleasures of heaven please let him go! I'd cut a right-a-keen spirit through him. Won't that atone? Can't you let him in? But in my grim work I know 'tis so. That the unrepentant must fry below. But let it be the same way you cut me. I'll be a good man, and I'll be a good man."

"It's a narrow gospel by which I pray. But the chosen expect to find a way. Of coaxing, or tooting, or bribing you. So that their relations can amble through; And say St. Peter, it seems to me. This gate isn't kept as tight as it used to be. You ought to stand right by the opening there. And never sit down in that easy chair."

"And say, St. Peter, my sight is dimmed. But I don't like the way your whippers are trimmed. They'd look better with our whips cut across. Well, we must be going, our crowns to win. So open, St. Peter, and we'll pass in!"

St. Peter sat quiet, stroked his staff. But spite of his office he had to laugh. Then he said, with a fiery gleam in his eye. "Who is ending this game of hide-and-seek? And then he rose, in his stature tall, And pressed the button upon the wall, And said to the lady who answered the bell. "Escort this lady around to—nades."

The man stood still as a piece of stone—Stood sadly, gloomily, there alone. A life-long settled idea he had. That his wife was good and he was bad; He thought if the woman went down below. There would certainly be a hell for her. That if she went to the regions of gloom. There wasn't the ghost of a show for him.

Slowly he turned, by habit bent. To follow wherever the woman went. St. Peter, standing on duty there. Observed that the top of his head was bare. He called the gentleman and said. "Friend, how long have you been wed?" "Thirty years," with a weary sigh. And then he thoughtfully added, "Why?"

St. Peter was silent. With head bent down He raised his hand and scratched his crown. Then, seeming a different man to take, Slowly he said to himself, he spoke. "Thirty years with that woman there? No wonder the man hasn't any hair! Swearing is wicked, smoke's not good! He smoked and swore—I should think he would!"

"Thirty years with a tongue so sharp? Ho! Angel Gabriel! Give him a harp! A jeweled harp with a golden string! Good sir, pass in where the angels sing! He'll give him a seat in the choir, and say. One with a cushion—up near the throne! Call up some angels to play their best. Let him enjoy the music and rest!"

"See that on the guest Ambrosia he feeds. He had about all the had—he needs. It isn't just hardly the thing to do. To roast him on earth and the future too."

They gave him a harp with golden strings, A string of gold, and a pair of wings. And he said as he entered the Realm of Day. "Well, this beats cucumbers, anyway! And so the Scriptures have come to pass. That 'The last shall be first, and the first shall be last.'"

—Kansas City Mail.

OUR DIVINITY.

HENRY SHARPFETTER.

It is with cautious but determined steps that I enter the field of human origin and destiny.

The law of evolution teaches us that we have gradually evolved from the coarse and crude material of the freemist, through the processes of planetary evolutions, through the ever-changing forms of organic life, until sentient life found expression. The types of animal life began then to develop rapidly; the brain-power expanded until the primitive man appeared, hardly conscious of its superiority above the animal. But in the onward march of eternal progression man increased in mental powers, and gradually evolved his soul powers, until to day, in the light of a nineteenth century, we are knocking at the gates of spiritual knowledge that we may drink from the fountain of wisdom and spread the glad tidings of our glorious destiny.

We are swinging the beautiful white banner of Truth and Liberty, throwing the searching light of Science into all departments of nature.

Chemical analysis has revealed to us that we can trace the All-wise Power to the most minutest part of matter, ever forming, ever changing. Nature's elements and forces may be so controlled and harnessed by highly advanced and exalted spirits as to become the building material for planetary systems; but even these world-builders, once inhabitants of some planet, will find themselves subordinate to the one great Over-Soul, as revealed with its mighty creative power in the atom, filling the universal cosmos.

We, as human beings, the highest expression of divine intelligence on this planet, may refine and develop our soul-forces by bringing our divine attribute into daily use.

As soon as we recognize the divinity within our souls and listen to the still small voice, we shall grow more perfect in mind and body, our spiritual powers will increase, and we shall blend more and more with heavenly spheres.

Sensitives suffer because they have developed sufficiently beyond the entity they are inhabiting to sense and live partially in the one next to follow the present, still not sufficiently developed to throw off the mortal coil by natural disintegration. The same suffering will be undergone by those mortals, who, upon entering the next life, have developed no spirituality, so-called, necessary to that sphere. Such will feel like fish out of the water.

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Cincinnati, SATURDAY, DECEMBER 2, 1893

The *Light of Truth* cannot well undertake to vouch for the honesty of its advertisers. Advertisements which appear fair and honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once discontinued.

We request patrons to notify as promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action.

When the postoffice address of subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the *Light of Truth* goes to press every Tuesday.

Rejected MSS. will not be returned without postage accompanying the same—not preserved beyond thirty days after receipt.

"He's true to God who's true to man; wherever wrong is done,
To the humblest and the weakest, 'neath the all-beholding sun,
That wrong is also done to us; and they are slaves must be
Whose love of right is for themselves, and not for all their race."
—JAMES RUSSELL LOWELL.

"Findings from Over the River."

We begin the publication of this interesting spirit-experience in to-day's issue. There is no doubt that a demand for back numbers will make itself manifest later; and to avoid being disappointed, those of our readers who desire to get a friend interested, should order one or two extra papers forthwith; or better still, send in a three month's trial subscription for a friend. Only twenty five cents.

THE HAWAII CONTROVERSY.

The readers will recall that one of the most prominent movements made by President Harrison at the close of his administration was to make a treaty with the provincial government of Hawaii which if carried into effect would finally result in the annexation of the Pacific Islands to the United States. After the establishment of the provincial government in Hawaii there was but a short period until President Harrison retired. It was not long enough to enable the country to have any general information upon the real inwardness of affairs in Hawaii.

One of the first acts of President Cleveland after his inauguration was to recall from the Senate the Hawaii treaty. The rapidity with which Cleveland acted in the matter was a strong pointer to what would likely follow. That is, the formulating of an entirely new policy in relation to this matter. Mr. Cleveland soon sent a private agent, Mr. Blount, to Hawaii with instructions which he no doubt faithfully lived up to. In the last few days Blount's report has been widely published, and it discloses the facts upon which Secretary Gresham based his conclusions which are so severe on ex-Minister Stevens, who was our minister at the time that the dusky queen was removed and the provincial government established. Gresham's letter, Blount's report, and the conduct of Willis, the present minister to Hawaii, along with the conduct of the administration in reference to the whole subject, clearly demonstrates that the position he takes is diametrically opposed to the one adhered to by the Harrison administration. There being such a dearth of partisan questions that we look upon the question of the annexation of Hawaii as likely to be warmed into white heat on purely partisan lines.

About all that Congress has so far had to entertain the people with have been economic questions, and now, for the first time in many months, comes a subject which the actors on each side may warm into a political white heat.

Ex-Minister Stevens, on the evening of November 21st, delivered a lecture on Hawaiian affairs, in which he gives full expression to his views. He makes the claim that at the time of the queen's downfall she was not only misguided and unworthy, but without the sympathy of the best natives and all the respectable white residents of the island, and that under her rule the island became the home of the great opium conspirators; that over there and throughout the Pacific Coast made a perfect organization devoted exclusively to the advancement of the illegal trade in opium.

Also through the bribery by the purchasing of the legislature the great lottery bill was fastened upon the Hawaiian Islands. Numberless illustrations were made by Stevens to show that under the queen's rule the monarchy was fast passing into a bed of iniquity. The respectable people of the island were the instigators of the establishment of the provincial government, and are fully in possession of affairs. Claim has been made by the present administration that Stevens with the assistance of the United States troops were associated with this element in establishing the provincial government, and that the American public conscience demand that, having lent its influence to the revolution in the first instance, it should right itself by re-establishing the queen and thereafter withdraw from participation in the controversy.

We believe that the subject will grow in interest and eventually result in the island being made a part of the State of California. California is fast becoming a great resort for pleasure-seekers and invalids going there from all parts of the world. This island added to California would fit into the life in which the State of California is fast drifting—a great hospital and pleasure ground. Instead of Hawaii becoming a colony to the general government, it will simply be a new county added to the attractions of the Pacific, and under control of county officers cease to be a great international subject.

THE FRUIT OF THE MILLIONAIRE TREE.

There are thousands of young men and women who come into the control of vast fortunes and vast power by reason of the privilege employed by their parents in willing to them their inheritance. Death is the greatest benefactor of the prospective millionaire. These heirs may be fools, tyrants, knaves, or persons of genius and worth. However that may be they have the power to direct the lives and fortunes of large numbers of other people through no merit of their own. They have done nothing in the line of production. They have never earned a dollar. They have added nothing to the aggregate wealth of the community in which they live. They are simply warts on the hand of munificence. They purchase power with the earnings of others. They have the best of everything and give nothing for it. Every grave yard is an avenue that marks the path of those who have produced them. Honest toil sweats and droops in order that they may have ease. Labor dejected at the plow and starved horses in the furrow contribute still to their splendor and their happiness.

All this comes by inheritance. The way out of this so far as the millionaire is concerned is to have the law so shaped that when he comes to die he can not say how his millions shall be disposed after he is dead. A dead millionaire is of no more consequence than a dead pauper, perhaps not so much.

No man ever earned a million dollars. It is a physical impossibility. Therefore, if the State upon his death takes the unearned increment of his wealth which has accrued to the aggregate wealth of the whole people, the State takes nothing that does not rightfully belong to it. Millionaires amass their fortunes by virtue of a freedom which the State guarantees. To say that the State is not entitled to the power of its disposition is to say the State has no right to protect them in its accumulation.

What better right did Jay Gould have to say how his enormous holdings should be distributed than the various States in which those holdings were situated? Probably no man this country ever produced ever did so little with so much, and yet Jay Gould dead is more powerful, more dictatorial by virtue of the machinery of a surrogate's court than the people of the whole country. If the State had said to John Jacob Astor: "You have power enough in accumulation and enjoyment of your wealth, when you die turn it over to the public treasury," there would be no "House of Astor" in our country to-day. A more contemptible piece of snobbery never disgraced and outraged American sentiment. "The House of Astor." Bah!

With free access to the natural resources of nature, backed by the stewardship and resources of the commonwealth, and a low and uniform rate of interest on money there could be no millionaires and no paupers. These two classes of thieves on the bounty of honest labor would be disposed of, at least, while uncertainty of employment and unequal wealth-distributions would become evils of the past. The economic term, "social wealth," means unearned increase in land values, the productive power of railroads, mines, tunnels, and all other forms of wealth arising from conditions created by society. It is the accumulative power of wealth, its correspondent being the accumulative power of money, the interest. It is the increase of an aggregation, not a segregation of units. This should accrue to the people. It should go to provide the nation with more and better homes, public libraries, hospitals, kindergartens, training-schools, art galleries, parks, music halls, and other common possessions.

The way to stop the millionaire, then, is to stop his means of propagation in a stiff inheritance tax, at least fifty per cent.

What Shall We Do With the Negro?

This has become a chronic theme for the newspaper paragrapher, and the learned reviews have had ponderous articles on the subject, whereby the destiny of the black race has been given with mathematical and scientific accuracy, and its needs presented with wide divergence. Now comes Bishop Turner and would take the entire negro people to Africa. That would cut the knot of the race problem and the negro question. But the negroes do not want to go. They are citizens with all the rights of citizens, and must in fair justice be allowed their choice. Liberia is the only country they can go to, and it has given no great encouragement to the success of a black republic. If the negroes were transported there how could they become established, how supported?

The emigrationists think the problem of transportation is the main one. It is difficult, but not half as difficult as that of the maintenance of the new nation with its eight millions of freshly imported people unused to climate, conditions, and accessories of living.

The negro is wanted here. He readily assimilates in our nationality. When we think of it that the grandfathers, or great-grandfathers at furthest, of the law-abiding, educated negro citizen of to-day was a naked savage in the jungles of Africa, we needs must be astonished at the progress made, and admit that he is capable of further advance along the same line.

The negro is wanted especially in the South, and the race contest will adjust itself, and all predictions of race war are despicable dreams. The absorption of the race by miscegenation is impossible, the race will remain distinct, but will surely take the place for which it has the best adaptation.

We need the labor of these people, and it would be a national loss were it possible for them to be removed, and a far greater loss to them, for they gain more than they lose by contact with the white race.

SOME LIGHT AND MORE TRUTH.

BOSTON, MASS., NOV. 14, 1893.

To the Editor of the *Light of Truth*:
I regret the reports flying about relative to the stability of your paper. In large part they are the outcome, no doubt, of the insinuations of some and the open warfare of others, irresponsible and jealous, who are attempting in this manner to drive your paper from the field. There are a number in this community who are desirous of subscribing, but fear that the paper is short-lived. Kindly advise on these points and oblige yours for truth,
M. W.

The above is one of many similar letters arriving at this office. We take it as a sample because it is to the point and demands a fair answer. And this will suffice for all like inquiries. The *Light of Truth* is on this earth to stay. It is as firmly anchored as any legitimate enterprise in the country, and never in its history has it seen a more prosperous era than that of the present time, and this, too, in the face of the depression in business affairs all over the land. We are happy to announce that our subscription list is steadily growing, our business is steadily increasing, and there is no more probability of this paper failing to reach its patrons from week to week than there is for supposing the dry-goods business to fail for want of customers.

The *Light of Truth* is a fixture in the great field of industrial and spiritual reformation. Its friends and supporters are amongst the very highest in the ranks of philanthropic, political, and moral reformers. Among its patrons and supporters are judges, physicians, inventors, business men, artisans, mechanics, authors, and scholars. Its place is secure and its success assured.

We have no time to waste in the wallow of a mire of billingsgate and buffoonery. There has no opponent of our position arisen as yet whom we deem to be worthy of our steel. When such a one enters the arena we shall have something to say. In the meantime we shall march on our way. The readers of the *Light of Truth* know by this time the course we are pursuing, and to all who are hesitating about lending their aid in upholding and advancing that course we say you need not hesitate any longer on the score of the integrity or stability of this paper. We want your support, we want your subscription, and we want you to know that higher and stronger hands are at the helm of the paper and its policy than any that can be raised to prevent the full and straight course it is pursuing.

OUR HOPE OF SUCCESS.

Some of our good Spiritualists apparently have not yet been awakened to the fact that we are organized—happily and successfully so. Should this not send a thrill of joy through every soul? The seventeenth of December has been appointed a Day of Jubilee to ratify and celebrate this event, and it is to be hoped that an attempt will be made everywhere to give some sort of prominence to this event—even if but in private.

The program outlined elsewhere gives a pointer to the mode in which the day might be celebrated, either in part or in whole. The main object, however, should be to start a flow of currency in the direction of Washington, the most necessary article just now to give the organization a firm and lasting basis. Money in this practical age is the foundation of success. Without it the whole will result in a bubble. Do not wait to be called upon. If you can not attend the Jubilee, send your dimes or dollars to the treasurer at Washington, so that he may get to work with his printing matter. Whatever may be done will be of lasting benefit to the cause, even if they do no more for the present year than to get the proceedings of the organization into circulation. That alone will be a magnetic chain to link the Spiritualists closer together. One step will suggest and lead to the next. Let there be no ceremonious postponement to see what others are going to do. Act promptly one and all—spontaneously and with a vim. Act independently, though you believe yourself the only one, but act; do something now and at once. It is an opportunity not so easily regained should this one be lost by indifference. Send in your subscription, and trust to the spirit world for the rest.

The Persuasion of the Inquisition.

The editors of the various Roman Catholic journals have been indulging themselves of late in criticising bishops, priests, and other perfunctory officials of that religion. To show how the "Holy Mother" regards these little pleasantries, copies of certain decrees of the Council of Baltimore have been directed to be circulated among the Catholic editors. Of course, like good little boys who revere their "Mamma" these knights of the quill will very likely obey the "decrees" and cease carping and condemning the actions of the men of God. It is hard to see how an editor can be an editor if he is not allowed to tell a refractory bishop where he is once in a while. If he is to be denied this privilege he might as well be a mere bishop and done with it.

It would appear to a layman up a tree that if these archbishops, bishops, priests, and other high ecclesiastics of the Roman machine who claim to be God's peculiarly chosen cherubs are what they pretend to be, a little editorial "sass" ought not to disturb them, but then the ways of the machine, like those of the God who runs it, are past finding out.

To muzzle the press is as much a prerogative of it as the squirting of "holy water" on the pates of the editors. There is nothing so persuasive as the decree of an inquisition. We shall look for plenty of laudatory encomiums upon the virtues of priests from Catholic editors in the future.

PATRIOTISM holds the balance of power between anarchism and imperialism; but when perverted by selfishness or used as a mask for political ends it leads to an indifference among the masses which will prove fatal to the safety of the nation in time of trouble. False or corrupt patriotism among the leaders of a party, is poison to the unthinking masses (the majority of our voters) and suggests to them that patriotism is but a sham to be used as a political expedient. Party leaders who corrupt the patriotism of our citizens are worse than traitors to the nation.

"After the Ball is Over"—What?

The Democracy has had its dance; the ball is over, the fiddlers are gone, and the tiger is carrying its head in its paws. Something struck the ball room, only the outsiders know what it was, and the hilarious crew is buried under the debris. Nothing can be seen but broken hats, old boots, torn trousers, and bloody shirts, all marked Sheehan, Maynard, Russell, Boddy, McLaughlin, Neal, and Croker. Let us hope that the Halls, the Sheehans, the Murphys, and the Blatherkites have received a quietus sufficient to last them during the coming Winter at least. The misguided people who attended the dance and escaped the wreck can now take up their dinner buckets and resume business at the old stand, provided the "stand" is not placarded "shut down." "Employees will be notified when we resume."

This is the lesson continually being presented to the voters of the country. It makes no difference which of the two dominant parties control the reins of government the producing class gets the dribblings from the banquet of spoils. Another election will see the tables turned again very likely, but the poor will keep growing poorer and the rich richer.

When the people get through running after bosses and study a little closer into the affairs of the government instead of paying dishonest politicians to do it for them, then, and not till then, will there be a revolution in our internal affairs, having for its cause and end the betterment of the masses.

A Book of Exquisite Poems.

EMMA ROOD TUTTLE'S "FROM SOUL TO SOUL."

Our friends who are looking for Christmas gifts can not well do better than take this beautiful volume of poems. Of it that eminent author and critic, Wm. Emmett Coleman, says:

"It contains 115 poems, together with five songs with the accompanying music, the latter by James G. Clark, the eminent composer. Poems of all descriptions, to suit all tastes; sentimental, comic, pathetic, humorous, some solemn and stately, and some merry and rollicking; poems of childhood, youth, maturity, poems historical, poems personal, poems reformatory, poems spiritual—poems of this world and of the next. A handsome portrait of the author adorns the volume. A collection of poems by Mrs. Tuttle needs no commendation at my hands. My readers doubtless are all well acquainted with the beauty of diction, the ease and grace of style, and the nobility of sentiment which characterize this lady's writings."

The *Arena* says: "Exquisite touches on every page calculated to make better, purer, and nobler in thought and aspirations."

Sent post paid for \$1 by Hudson Tuttle, Berlin Heights, O.

To Contributors to Our Correspondence Department.

We must press upon our correspondents the need of using less space in their reports of meetings. Our columns are over-crowded, and other matter has to be left out on account of room. Be brief, to the point; state facts and avoid personal allities. Our readers want the thoughts presented, not the songs sung nor the prayers uttered. We do not want to be partial to any, and in order to give all a hearing the communications must be concise.

We hope our correspondents will understand our position in this matter, and take unto themselves the plea of the old editor who warned his patrons: "Be brief, evermore be brief." If this warning is not heeded we shall be compelled to scissor the reports.

IN LAST issue of our paper there is an answer to a question concerning matter, and whether the spirit body is an essence of the same. Those who have read the reply may have noticed that the spirit puts an entirely new construction on past theories concerning this subject. He says, "What you call matter, to us is only nature in one of its various forms" then intimating that before the form by which it is known to mortals it was something else, entirely different from the present one, just as the next one above or below us is entirely different from this one, each containing life forms compatible with its state or condition. To the intuitive reasoner this will give new thoughts or suggestions never before entertained, and perhaps lead to new theories as to the life forms existing in the entity or form of nature before it becomes matter, so-called. We know something of that which is to come, but nothing concerning the past. If there is no such thing as a beginning nature must have a past history, which should certainly be of some interest to us in that it might be able to reveal to us some causes of which we as yet only know the effects. How can we find out, is the question. Are there no mediumistic qualities that can penetrate the past as it does the future?

St. Paul, Minn.

I am glad to report favorably as to the work here in this city. The St. Paul Spiritualists Alliance is holding meetings regularly in A. O. U. W. Hall, at 3 and 7:30 p. m., with increasing interest at each session.

The Young People's Progressive Society is a notable aid, adding a renewed interest to the work here. The people are in full sympathy with national organization of Spiritualists, and will, without doubt, take measures to connect their society into the requirements of a just representation to the same in the near future. I have had the honor of being their speaker for the past five Sundays, and am engaged through this month and next.

Hoping for your success, Mr. Editor, in the highly spiritual sense, in behalf of your many readers, and that the good which makes this life a success may be abundantly bestowed to forward our cause through your instrumentality, is the earnest wish of your correspondent.

MRS. MARY C. LYMAN.

Chicago, Ill.—Mrs. Celia Hughes, trumpet medium, has taken Winter quarters at Barnum's Hotel, 83 and 85 Thirty-first street, a few doors from the hall of the First Society of Spiritualists, where the convention forming the National Association met, and will hold public seances on Monday, Tuesday, Wednesday, and Friday evenings at 8 o'clock.

Jubilee Poem.

poem to be recited by the youngest member of each society on the day of the National Spiritual Jubilee, December 17, 1893.

The day of Jubilee is here
We sing our song of praise and love
We celebrate life a perfect year,
United with the realms above.

We know there is no death to-day
We see the leaves and blossoms fall
The hidden germs cannot decay,
They wake to the Spring's sweet call.

We know our loved ones fade from sight
As shadows fade before the sun,
To be revealed in golden light,
In the fair kingdoms they have won.

We cannot see the atmosphere
That is our breath of life below,
So, viewless, these heavenly friends are near
Lighting our pathway as we go.

Yet manifest sometimes to sense
More frequently to soul they come
Dispelling earth-born shadows dense
With glory of the heavenly home.

Taught by these blissed ones from above
That every deed and word of ours,
If prompted by goodness and love
Will blossom into heavenly flowers.

That if we nurture hate and scorn
And seek revenge while in this state,
Each thought becomes thistle or thorn
To pierce our lives with our own hate.

That if we injure others here,
Or take the life we cannot give,
Our shadows clothe us in that sphere
And make our realm till we forgive.

That the fair islands of the blest,
The gardens of our paradise
Are fashioned when we do the best,
Having but truth before our eyes;

Our mansions are not made with hands
Our treasures are not gold and gems,
But fashioned of love's high commands
Of thoughts wrought into diadems.

They teach us that no soul is "lost,"
No one can enjoy heaven alone;
But if one heart by woe is tossed
We feel that sorrow, every one.

No flowers blossom all alone,
No star shines but its sister star
Pierces the depths of its azure throne
To greet its sister from afar.

Each atom helps to form the whole
Of this grand universe of ours,
So every thought from every soul
Complete the Truth's resplendent powers.

Immortal songs are in the air,
Anthems of praise by spirit's sung
The soul repeats the theme most rare,
The earth with garlands is o'ringing.

Let joy-bells ring in every heart:
Our watchword Truth and Unity,
Let sorrow from each life depart,
This is the Day of Jubilee.

QUINA.

New York and Brooklyn Letter.

Spiritualism has come very much to the front this season; never have there been as many places open for lectures, the attendance as large, or anything like the present interest in the whole subject. This certainly should be very encouraging to every lover of the truth who has more than once grieved over the apathy of the public mind in regard to this subject. If anything like a concerted action could be agreed upon there is no doubt but what a far greater amount of good could be accomplished than from the various divided efforts. However prejudice, personal jealousies, and all the concomitants of imperfect development are still rampant and will be until the individual is able to sink himself in the cause he represents.

The First Society has a charming little hall in the Carnegie building, and the afternoon meetings, which are devoted to phenomena, are exceedingly well attended. Speakers of known ability appearing both morning and evening.

At Spencer Hall Mr. Harlow Davis is also holding a series of meetings on Sunday. Mr. Price speaking and Mr. Davis following with tests of an interesting character.

Mrs. White, a test medium of great ability, is doing a valuable work at the same hall on Friday evenings.

I shall open my own hall the first Sunday in December, which is called the Fifth Avenue Hall, on Forty-second street, one of the handsomest that New York affords, speaking myself every Sunday afternoon, while Mr. W. J. Colville will lecture in the evening. My own audiences are unique, since there are few old Spiritualists among them, but many who are studying the subject from a mere scientific standpoint. It is called the Society of Spiritual Thought and will deal with theological questions and all subjects of general reform.

Mrs. Williams, the materializing medium, is always busy. Mrs. Beste is also doing well. Mrs. Cadwell is interesting goodly numbers, while Mrs. Bliss is having her share of patronage.

In Brooklyn the work goes on with equal interest. At the Conservatory Hall, where I have been speaking for some months, the hall is always full, while the public seances are crowded. Mr. Morely, Mr. Bartlett, Mrs. Blake, and others are generally busy and are doing an excellent work for Spiritualism. Good workers all of them.

"The Other World and This" is a book soon to be issued in the New White Cross Literature Series, and it is bound to have a great sale. First because it richly deserves it, since in its pages a comprehensive description of the entire spiritual movement will be found, and also because it deals with all questions of reform in an unique and suggestive manner. I have read the advance sheets, and "what is to earth a builder or destroyer" has more of value in it than all the sermons I have ever heard, put together. It is elegantly bound in cloth and gold, price \$1.50, C. B. Reed, publisher, 166 Fulton street, New York City.

The *Light of Truth* comes to hand full of good things. May you all prosper and may peace and every blessing be added to the Thanksgiving dinner of all my friends.

J. W. FLETCHER.

Dubuque, Iowa.

Mrs. Perkins and myself have just arrived from Tacoma, Wash., where we closed a very successful course of meetings and organized a new society to be known as the Psychic Truth-Seekers, with John Olson, President; Mrs. M. J. Flint, Vice President; F. S. Whitney, Secretary. The new society started off with thirty five members, and all very enthusiastic.

The cry of "hard times" is in every one's mouth to the exclusion of nearly every encouraging word, but we feel that success awaits the efforts of the honest workers.

We are now serving the United Spiritual Society of Dubuque, P. S. George, President.

November 12th was a lively Sunday for all interested in the work of reviving the Lyceum and the usual meetings. The exceptionally commodious hall was crowded to standing-room only in the evening. The morning papers gave us very flattering notices.

The Ladies' Auxiliary is hard at work preparing for their fair, which is to occur about November 28th. They are receiving liberal donations from merchants and outsiders generally. They are a lively, energetic society, and bound to succeed.

GEO. F. PERKINS.

CORRESPONDENCE.

Brooklyn, N. Y.

A very interesting meeting, of a conference character, was held at American Hall, Bedford avenue, at 3 o'clock, Sunday, November 5th. Mr. Sargent gave the subject for discussion as "Clairvoyance," and spoke thereon. Mr. Pooler followed, and again Mr. Delancey—the latter relating how a large investment in eggs, in cold storage out West, was saved to him and others, through clairvoyance. He also said that medium and clairvoyance was the best person to explain the subject. Mr. Tatlow, of England, then followed to carry out that idea through his mediumship.

On Wednesday, November 8th, the Advance Conference, 515 Fulton street, met at 8 o'clock to hear Dr. Weeks, of New York City, on "Faith." He made many good points, and was followed by Mr. Simmons, who traveled with Henry Slade, the slate medium, in Europe. Dr. Weeks, in closing, endeavored to illustrate faith by saying that it was only through it that a woman, or mother, knew her own child. The statement seemed about as strange as that of Christian Science; but later on, being questioned, he said Science; but later on, being questioned, he said that children of royal families had been changed for purposes of state, and that a mother, after her child was born, did not really know it to be her own, except gave proof thereof. The doctor when it seemed to be trying to change the old adage that "it is a wise child that knows its own father," to "it is a wise mother that knows her own child." Notice was also given that the newly arrived English medium, Mr. Moorey, would speak and give readings from articles in the same hall Sunday evenings.

Mrs. O'Neill continues her morning lectures on the planets, from an astrological standpoint, at Conservatory Hall. They are from a very interior and spiritual plane, and the lady herself is a very fitting exponent for such knowledge. From what she said, we can derive the general idea, that astrological symbolism and truths underlie the letter of the Bible, as well as what we have learned in Spiritualism and mental science. We are face to face with the repetition, revival, or "second coming" of all the old spiritual truths and accompanying phenomena; and if I mistake not it is not long ere the spiritually enlightened will be face to face with the reality of a personal second appearing, through a specially prepared, or "only begotten," instrument or medium.

Mr. W. J. Fletcher, speaks at this hall the evenings of November and December. Mr. W. J. Colville is expected morning and afternoon for the latter month.

The subject of clairvoyance was continued at American Hall this afternoon. Mr. Sargent's short lecture, from a philosophical standpoint, to prepare the way for actual demonstrations, was timely, logical, and well received. He said that mind was the ruling power, whether it related to finite man, or that universal mind we term God; and that it was this mind that sees clairvoyantly in the individual when properly unfolded. Mr. Tatlow then gave demonstrations, which were quite satisfactory, and was followed by other speakers.

There is a movement afoot to start, or revive, a psychical society here from among Spiritualists. If Spiritualism itself is not psychic society enough for Spiritualists, then they had better go back into the Church and start over again. If a few respectable believers must get together so as to make psychic phenomena good enough and pure enough for the respectable outside world to investigate it, then those few had better come to the meetings which best express the most character, principle, and devotion, and help the cause itself up to that level of respectability and character that shall command the attention and patronage of all alike.

The men most able to start a subscription for the purchase of a dwelling, at least, as a home for infirm and needy Spiritualists, hardly come into the meetings.

A building, as a hall and general center for the presentation of spiritual truths, has not as yet been asked for; but a chartered society asks for the other in a city of 900,000 souls, and seemingly asks in vain.

Two of the Fox sisters, too, lie in a public cemetery vault without money to buy a plot or monument; but this the Spiritualist sculptor of New York, Mr. McDonald, is striving for. He would like one as large and as enduring as the pyramids of Egypt; and I hope he may get it, but in the form of a Fox memorial building.

There was a good attendance at the hall of the First Spiritual mission Sunday afternoon, and there is every promise of a spiritual meeting to come of a high order, both as to quality of what is offered as well as the character of those interested. The subject chosen for the day was "Psychometry." Mr. Pooler endeavored, through presenting the idea of what is known as hypnotic suggestion, to explain the soul principle resident in the article owned and brought forward for examination as suggesting to the medium the line of reading, or soul measuring, given by him. Mr. Sargent, the chairman, gave a very finished rendering of a poem, which added much to the opening exercises. Prayer was offered by the English medium, Mr. Tatlow, and notice was given that there would also be an evening meeting held.

Upon looking into the leading Universalist Church here one Sunday morning I was surprised to see how comparatively few there were in the audience for a liberal Church. The living facts and teachings of to-day are taking the people away from merely being preached to—they want to be taught something, and if the Church can not do it they go elsewhere.

In the *Eagle* of Monday last appeared the following terse report of Rev. Frank Mason's sermon, from "Creed to Christ." He is a Scientist: "There is something in man that craves something beyond the present. Man is never satisfied, and this fundamental dissatisfaction manifests itself in every detail of his life, secular or sacred. We find it alike in the religious and secular phases of life. Each stage of life is gained only to find the matrix of a higher ideal which ever leaves the mind negative to its hope. There is something fundamentally wrong with man, else why this incessant craving? Dissatisfaction is the pole of the human mind which breeds the moth, rust, decay, and death in the intrinsic world. This same spirit of discontent is felt in the Church, and manifests itself in its disconcerted worship. Its paramount extollment of the future prostitutes the present. Its pessimistic conception of man as 'a worm of the dust' keeps an effigy ever before his vision instead of spiritual manhood. Thinkers are thinking themselves out of the Church, and heresy is the rule of the day, as creed and curriculum are seen in their abjectness. Denominational exclusiveness divides the garments of the Christ, and none see the ideal man in his spiritual environment. Dogma and creed are not proper food for those who hunger and thirst after righteousness." The Church in order to survive, must keep abreast of the times. It retards man, he will throw it off. Superstition wanes as science gains. The present age will not listen to old foggy ideas. We can engage in more profitable work than polishing up the sepulchers of the dead. There is an innate impulse to the heart which compels its instinctive push through creeds to Christ, and man is finding the Christ in himself."

No less than three heralds of the second coming of Christ have appeared upon the scene here, and are proclaiming the near advent of their Lord and Savior Jesus Christ to begin his reign on earth as in heaven. Seeing three large pos-

tors upon a fence announcing this coming and place of meeting, I repaired there in the evening. I found a respectable gathering of people, called seemingly from the Church, who wanted to be prepared for this promised coming. The young clergyman said, substantially, that Jesus taught his twelve disciples about him and told them to gather a body together from all peoples, teach them what he had taught them, and so form the beginning of the Christian Church. That this Church had come down until the present day, carrying with it the prophecy of the second coming of its founder, and that a few had been chosen from among that Church to proclaim the near approach of its fulfillment.

He spoke of the sin and suffering in the world, the misery among the poor, and so the need of this return to which the world has been leading up, but he also said that a departed spirit could not enter heaven, but could only go into hades or paradise—the place of departed spirits—because Christ had to come back to earth from this abode and take on his body again, in order to ascend to heaven, and so they, too, put on a body like his, if they would ascend to the higher realms. This bore upon the truth of our own spiritual philosophy, and the young man might well give some attention to a movement parallel with the old one and the one most natural in which to look for the bodily instrument of this promised coming. The body he put on at his return could not have been a material body, but a spiritual one; and a spirit weighed down by a physical form could not ascend contrary to all laws of gravity.

There is a rational return possible to a departed spirit, and this the Church must learn if it would ever recognize the true fulfillment of its desires. It must look to Spiritualism, typical of the very savior it worships, in being despised, forsaken of many, and acquainted with grief, in order to find the lost one. W. J. C. HING.

The Saginaw Valley Convention.

As anticipated the convention of the Saginaw Valley Spiritualist Societies held November 1st, 2nd, and 3rd, at the Chesaning Opera House proved a ringing success, going even beyond all calculations.

There were in attendance over sixty delegates and visitors from abroad, which, with those of Chesaning, Brady, and Brant townships, swelled the number to over 150. In fact the town fairly swarmed with Spiritualists; and Spiritualism was the chief topic of conversation, and has been ever since, even among the school children.

The Opera House was packed at every evening meeting; and all other sessions were largely attended by people from the town and vicinity. Many went away unable to get a seat and scores stood throughout the long services.

The opening meeting on Friday evening was, perhaps, the most charming and delightful, it being addressed by that inspired medium, Mrs. Annie L. Robinson, pastor of Port Huron Society.

Before her work an address of welcome was given by Mrs. W. Miller in behalf of the Chesaning Progressive Spiritual Society, and beautifully responded to by Mrs. Martha A. Root, of Bay City.

After an exalted lecture from her subject, "The Light of the World," Mrs. Robinson gave several very remarkable tests, most of which were recognized.

Hon. James H. White, president of the Haslett Park Association, present with his wife and Miss Hubbard, also of Port Huron, made a few pleasing remarks at the close, and very much encouraged the new move of the Saginaw Valley, by his presence and counsel.

Saturday morning, while committees were performing their work, Miss Julia Walton, Pastor of Jackson Society, called here to meet with the Board of the State Spiritual Association, gave a very fine address on "How Best to Promote Spiritualism." She was followed by reports of the different societies in the valley, and we only speak what was said by the applause following, that the written report of the Chesaning work, given by Miss Lina Crofoot was one of the best.

Saturday afternoon was devoted to a conference meeting, conducted by Mrs. Martha E. Root, which proved very interesting and spicy. This was followed by the organization of an Association to be known as the "Saginaw Valley Spiritual Association" with the following officers to hold until the Saginaw meeting, January 13th: Dr. Charles Andrus, Saginaw, president; Mrs. Martha E. Root, Bay City, vice president; Mrs. Lina Bliss, Saginaw, corresponding secretary; Mrs. Carrie W. Miller, Chesaning, recording secretary; O. F. Walker, Chesaning, treasurer. Directors: D. D. Strickland, Owosso; H. R. Alger, Flint; Melvin E. Root, Bay City; Willis Miller, Chesaning.

Saturday evening Dr. Charles Andrus, of Saginaw, and Dr. Sarah Allen, of Flint, gave short addresses, and were followed by an extended address by Hon. L. V. Moulton. The lecture was exhaustive but convincing.

The Sunday sessions, morning, afternoon, and evening were addressed by all the speakers at different times. Dr. Sarah Allen, of Flint; C. E. Dent, Vicksburg, and L. V. Moulton in the morning, Melvin A. and Martha E. Root in the afternoon, and Dr. Charles Andrus, D. P. Dwyer, of Grand Blanc, and L. V. Moulton in the evening.

Some of Chesaning's best singers furnished most beautiful music in quartets, solos, and choruses; and received many compliments from the visitors. So well pleased were they that a proposition was made to engage them for the Saginaw meeting. Joseph Saunders also assisted in furnishing music by his inspired accompaniments on the organ to some of the sweetest spiritual hymns. He has an excellent voice, and all felt that his songs were from the heart.

In behalf of the convention Mrs. Root thanked the people for their entertainment and attendance. Mrs. Nive for the Opera House, and all who had assisted and donated time and talents toward making the meeting the grand success it was.

Mr. Moulton called a meeting of the State Spiritual Board while in Chesaning, and they decided to hold their annual meeting at Lansing in February.

In speaking of Mr. D. P. Dwyer, of Grand Blanc, under spirit control, the people had an opportunity of witnessing some of the early stages of mediumship, as he is now undergoing spirit development. Under the influence of "Owosso," Indian chief, he bid the Owosso people hail and good-by, just before they started for the train Sunday evening, and paid the city of Owosso and her great-hearted people a glowing tribute.

Mrs. M. A. Bussel, of Owosso, formerly from Chicago, and Mr. H. C. Andrews, of Bridgeport, both ready speakers, assisted very materially in conference and other occasions.

By request Miss Alta McCormick gave that beautiful poem, "Call Me Not Dead," and Nellie Miller, "Aunt Sally and her talk with the Parson."

Important Announcement.

The National Spiritual Association have selected Winter Park, Florida, where the camp will be held this season, instead of De Leon Springs as formally announced. Winter Park has good hotel accommodations. In a short time I will have authority to announce through the press excursion rates from Minneapolis, St. Paul, Milwaukee to Winter Park, Florida, and return tickets good until May 31, 1894. The first excursion will probably leave Minneapolis about January 5th, the date will be announced later on.

O. J. JOHNSON, Northwestern Passenger Agent. 20 Sykes Block, Minneapolis, Minn.

Letter from Mrs. R. S. Lillie.

Sunday, November 1st, we were again at Berkeley Hall. Five audiences were in attendance at both of the sessions. In the waiting room we found our brother and co-worker, Mr. W. H. Terry, of Melbourne, Australia, editor of the *Haringer of Light*, a paper which has been the representative of Spiritualism in that far distant realm for twenty-five years. Mr. Terry gave us an interesting talk for a few moments preceding the morning discourse, in which he sketched the rise and progress of the work in Australia. He mentioned the names of some of our workers who had been there and performed good work. Among whom were Dr. J. M. Peebles, Mrs. E. L. Watson, Mrs. Ada Foye, and Dr. Henry Slade, and lastly, William Denton, who spent several months in Australia, two of which he was an inmate of Mr. Terry's home while on that eventful journey, which terminated so disastrously, or at least as it appears to our understanding, leaving an important work unfinished—one which no other hand or brain could take up and carry out to completion. Mr. Terry told us that Mr. Denton remarked to him that if he lived ten years more he should write twenty volumes, and that he had the material for so doing, still with all this he made but few notes, depending upon his memory. No one interested in the progress of the race but that must feel how great the loss is to earth in the passing out of such a man; and the loss to Spiritualism seems incalculable.

After Mr. Terry's remarks my guides gave a discourse based on one or two questions which had been handed to the desk. One upon "Materialization" receiving most attention.

In the evening a large audience was in attendance. The spirits cooing their subject in the following scriptural question, "And what went ye out to see a reed shaken by the wind?" The tendency of the present condition of Spiritualism, being calculated to inspire the desire for the curious and marvelous which was, and is even great enough, makes it necessary that people be watchful lest they lose sight of the necessary means for soul advancement or growth. For one may be constant in attendance upon the external demonstration, and yet be quite unimpaired of spirituality which can only be attained by making an application of the principles which the phenomena is to establish to the life of the individual. Phenomena and philosophy should go hand in hand, one to accentuate the other.

Tuesday evening, the 21st, we addressed a Lynn audience in regard to organization, the meeting conducted by Mr. James as president at Cadet Hall, Lynn, and taking steps for a charter to become an auxiliary society to the National Association at Washington. I had promised to meet them and assist by presenting the aims, etc., of the National Organization. Remarks were made by Arthur Hodges, showing that he and his spirit friends are in hearty accord, feeling that it is time that Spiritualists did something in this regard.

Wednesday evening, the 23rd, the Helping Hand Society tendered a reception to the officers of the Boston Spiritual Temple, which proved to be in every way a pleasant affair. Words of welcome were given by Miss Webster, the president, also by Mrs. Lillie, after which the guests of the evening were called upon and responded each in a happy vein of thought characteristic of the individual. All spoke impromptu, the secretary, Mr. Frank Woodbury, closing an exquisite lecture with a beautiful poem.

New York Notes.

Sunday, November 19th, Lyman C. Howe occupied the platform at Carnegie Music Hall. The morning subject was chosen by the audience, "Out of the mould and decay of the past comes the perfume and beauty of the present." The theme was handled in a masterly manner, and elicited many eulogistic expressions from delighted listeners.

The afternoon meeting was an excellent one. Alexander Webb delivered an eloquent address on "Islamism." The large audience listened with wrapt attention to this gifted speaker, and would gladly have given an extension of time beyond the hour allotted to him. An Arabian present replied to Mr. Webb, and received a response from the able advocate of Mohammedanism. Mr. Webb is an American by birth, and a convert to the faith of Islam. Mr. Weeks and Dr. Wright addressed the meeting. Mrs. Williams made a speech and gave tests. Mr. Henry J. Newton occupied the chair.

In the evening Mr. Howe's subject was, "Facts and Fancies." The lecture was fine. Brother Howe is winning golden opinions here. The audience was good. Mr. L. O. Robertson presided.

Mr. Harlow Davis opened a meeting at Spencer Hall last Sunday afternoon and evening. The deepest interest is still manifested in the phenomena, and our well-known mediums are kept fully employed.

Harlow Davis, the platform test medium, will discontinue his public meetings on Sunday at Spencer Hall, New York City, and make a trip through the South for the benefit of his health. He leaves New York for Washington, D. C., December 21, and can be addressed for engagements at the General Delivery, Washington, D. C. He would like to hear from any Southern societies.

Lynn, Mass.

In answer to yours of the 20th I will say that there never was so much interest manifested in Spiritualism as at the present time, and it is a fact not to be denied that many of the seekers after truth are members of the Churches, brought out through the work done by Mrs. M. K. Dowland and Dr. Arthur Hodges. Mrs. Dowland, who has done a great work here for the cause, has held meetings every Thursday evening during the Summer, which she still continues with full houses, and some nights there are a hundred that can not get into the hall, and over one half are from the Church. She is also doing all she can to help the Spiritualists in their meetings at Cadet Hall.

Dr. Hodges, of Boston, has purchased the estate, No. 21 Shepard street, Lynn, the old homestead and birth place of his partner, Dr. Charles Faulkner. I, with many others firmly believe that Dr. Hodges, as well as Mrs. Dowland, was sent among us to do a great work. Dr. Hodges tests have never been excelled. The outlook for Spiritualism in Lynn was never brighter. I will send a few clippings from the *Lynn Item* about our meetings. I will write again soon.

T. H. B. JAMES

Portland, Me.

The People's Progressive Spiritual Society at Reform Club Hall is holding the most interesting meetings ever held here.

Mrs. Mary L. Goodrich, our platform medium, is second to none in the field, and is spoken of by the people as one of our most earnest workers.

Dr. Goodrich, our popular and energetic conductor, is the right man for this place, doing wonderful work in building up the cause of Spiritualism. We wish his presence with us for many years in the future.

Our meetings here have been running since last December, and are growing every week. On Sunday, November 12th, our hall was crowded to its utmost, and quite a number turned away for want of room to accommodate them.

JAMES O. DOBSON.

Horsford's Acid Phosphate

FOR IMPAIRED VITALITY and weakened energy, is wonderfully successful.

To Preserve

The richness, color, and beauty of the hair, the greatest care is necessary, much labor being done by the use of worthless dressings. To be sure of having a rich, lustrous article, ask your druggist for *Ayer's Hair Vigor*. It is absolutely superior to any other preparation of the kind. It restores the original color and fullness to hair which has become thin, faded, or gray. It keeps the scalp cool, moist, and free from dandruff. It is also a hair conditioner, prevents baldness, and imparts to

THE HAIR

a silken texture and lasting fragrance. No toilet can be considered complete without this most popular and elegant of all hair-dressings.

"My hair began turning gray and falling out when I was about 25 years of age. I have lately been using *Ayer's Hair Vigor*, and it is causing a new growth of hair of the natural color."—R. J. Lowry, Jones Prairie, Texas.

"Over a year ago I had a severe fever, and when I recovered, my hair began to fall out, and what little remained turned gray. I tried various remedies, but without success, till at last I began to

USE

Ayer's Hair Vigor, and now my hair is growing rapidly and is restored to its original color."—Mrs. Annie Collins, Dighton, Mass.

"I have used *Ayer's Hair Vigor* for nearly five years, and my hair is moist, glossy, and in an excellent state of preservation. I am forty years old, and have ridden the plains for twenty-five years."—Wm. Henry Orr, alias "Mustang Bill," Newcastle, Wyo.

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Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists Everywhere.

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Agents' profits per month. Will prove it or pay forfeit. New articles just out. A \$150 sample and terms free. Try us.

CHITESTER & SON, 77 Bond St., N. Y.

READ CAREFULLY.

Mrs. L. C. PRINDLE, CLAIRVOYANT.

Has treated diseases for over thirty years successfully, and would say to her old patrons and all who need help that she is prepared to give treatments by the month. Give full name, age, sex, and two leading symptoms in your own handwriting and receive a diagnosis of your case. First month a treatment with diagnosis \$2.00 and \$1.00 per month after that. Send two cent stamps.

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HAS BEEN IN ACTIVE PRACTICE OVER THIRTY YEARS.

AS A SPIRITUAL HEALER HE HAS NO EQUAL.

His vegetable medicine receives a magnetic power higher than human or earthly agency, and in treating diseases at a distance with this medicine his success is remarkable. His practice is very large, both at home and abroad, and he is daily in receipt of numerous letters expressing the profoundest gratitude, acknowledging wonderful relief and complete cures, performed by his

Band of Invisibles, such as RHEUMATISM, NEURALGIA, PARALYSIS, DYSPEPSIA, BRONCHITIS, DISEASES OF THE LIVER, HEART, AND KIDNEYS, EVERY PHASE OF FEMALE COMPLAINTS, CANCERS, TUMORS, AND DROPSY; in fact every disease that flesh is heir to, they have successfully treated.

Sufferers, who have failed to get relief from any other source, try this strange and marvelous man. Magnetized medicine and paper sent under direction of his Spirit Band of Doctors for each case, enough to last first month, for \$2.00. In many cases this is sufficient, but if a perfect cure is not effected, \$1.25 per month after that. Send three two-cent stamps, lock of hair, name, sex, age, one leading symptom, and he will tell you what ails you free. Medicine sent by mail, postage free. The best of reference given, if required.

Please give this to some sick person. It may be the means of saving their life.

Make all money orders payable at San Jose, California.

Please state what paper you saw this advertisement in.

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are doing wonders. The demand for them is rapidly increasing. They cure Bilious Complaints, Sick Headache, Constipation, Acid Stomach, Indigestion, and relieve the system of its waste and uselessness. If you try them once you will never be without them. They produce no pains and always give relief. No household is complete without them.

Price 25c a box, 5 boxes \$1.25. Sent on receipt of price by mail. Webster & Co., Mfrs., 63 Warren Ave., Boston, Mass. Fuller & Fuller Co., Wholesale Agents, Chicago, Ill.

CANCER

AGENTS WANTED ON SALARY

OR COMMISSION to handle the New Patent Chemical Ink Erasing Pencil. Agents making \$500 per week. Monroe Fraser Mfg Co., 151, LaSalle, Wis.

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[Formerly N. Y. College of Magnetism.]

An Institute of Refined Therapeutics, including the Sun Cure Vital Magnetism, Electricity, Mind Cure, and a higher science of life. Chemical affinity and basic principles developed with their marvelous applications. Students receive four courses of instruction in the college course. The college is chartered and confers the degree of D. M., Doctor of Magnetism. By a system of printed questions students can take the course and receive the diploma at their own homes. Moved to No. 4 Palaski Street, East Orange, New Jersey, a delightful suburban city of New York. Address: E. D. RABBITT, M. D., Dean.

E. G. WOODARD.

The Great Spanish Indian Doctor. Author of the following Farm and Family Medicines: UNIVERSAL PANACEA COMPOUND—The most powerful Blood Purifier known to the profession. UNIVERSAL FEMALE TONIC, or Woman's Health Restorative. A Cathartic and Female Vitalizer for all Diseases Peculiar to the Female Sex. Floor per box. CATARRH REMEDY—For the Cure of Catarrh and Gleet in the Head. Effective in Cure for Catarrh in all its forms.

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DR. E. G. WOODARD, Sugar Grove, Warren Co., Pa. Consultation and Treatment by Mail to the United States and Canada. Write for Particulars. Full directions Accompany every package of these Remedies.

DR. R. P. FELLOWS

THE NOTED SPECIALIST.

IS A REGULAR, EDUCATED and Legally Qualified Physician, and the most successful in his specialty, as his practice will prove. The doctor treats all those peculiar diseases of young and middle-aged men, as the result of youthful errors and excesses, causing Early Decay, Loss of Manhood, Wasting Discharges, Varicose, Mental and Physical Debility, Idiotcy, Insanity, and Death.

To those afflicted and who are desirous of being cured a booklet of some 40 pages will be sent to their address for ten cents, sealed in a plain envelope, giving Causes and Symptoms of the Complaint, and a description of the Doctor's important medical discovery—a positive cure—the only remedy of the kind in existence—with evidences of success.

Poses this valuable booklet "Private Counselor," which is worth many times its cost, and if you will heed the advice therein given you will be on the road to health and perfect manhood. Address DR. R. P. FELLOWS, NEWARK, NEW JERSEY, and say where you saw this advertisement.

WHAT WE KNOW OF DR. FELLOWS. Inquiries are frequently received asking what we know about Dr. Fellows of Newark, N. J. First, we know that he is a reliable gentleman of rare professional skill, who has earned success by good work. Second, that he fulfills all his agreements to the letter. Third, that he has performed cures of hopeless cases that in the olden time his skill would have been called miraculous. Fourth and last, we know him to be an honest man.—LIGHT OF TRUTH.

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"Dr. Campbell cured me when I was lying with cholera; also my mother when she was at the point of death with cancer 34 years ago, and she will live."—MILTON LONGMEYER, 500 Freeman Ave.

Tidings from Over the River

Spirit Experience in the World Beyond.

BY SPIRIT WM. BARRON.

"Reverend to me, all my great Gleanings to me whom thou lovest, these tidings which master death, prevent us from hearing, and make us almost to love it." - Remon.

TO ALL LOVERS OF THE TRUTH - to those who would know the truth through credible and full, this appearance is dedicated. It contains the truth as the heart of which tremble have trembled, and which through crushed in earth will rise again. The truth never, never dies, it is out as you will, and yet it will rise again, and so will the truth hereafter, and love after life is over and God reigns in the beautiful country beyond the grave.

PARATAY.

The writer of this has been in the spirit world for many years, and because of this done while living on the earth I have suffered long agony. I have written this book for the benefit of humanity, and I trust its perusal will cause others to escape the troubles and sorrows I have suffered on account of a miserable life on earth. When the sensitive, who holds the pencil while I write, ends his mortal life and passes out of the mortal existence, I will have ended my mission on earth, will then go to a home which, when completed, as it will be then will be better and more radiant than the one I have formerly occupied. Of the two spheres mentioned in this book, I am personally able to speak knowingly. The third and fourth sphere I have described as given to me by good, truthful, and honest spirits, who have lived in these spheres, and who have thus explained them to me. I believe the description of the two upper spheres as I have given them to be correct. Many other spirits from these upper spheres have also thus described them to me. I would have taken pleasure in giving more elaborate description of the fair spheres or zones mentioned, but the nervous system of the sensitive which I have used to write, is not capable of bearing very much of such work without injury and much fatigue, hence these descriptions have been very much abridged from the way I had at first intended them. The reader may, however, rest assured that what has been written is the truth, the whole truth, and nothing but the truth. He requested me to only give the truth, and I have done so, with naught extenuated or misrepresented.

Those who read this book can do so with the assurance that I have done this with no hope of pecuniary reward for my writing medium. He has, by my consent, given the book to the LIGHT OF TRUTH proprietors, and has requested them to print and sell the book, reserving two thirds of the net proceeds for their trouble, and further requested them to use the other third at their discretion for purely charitable purposes. Thus it will be seen that neither myself (being a spirit) nor the medium will receive one cent for our work. We both did our best without one hope of earthly fee or reward. We did it for humanity's sake purely and solely. If its perusal will aid the beautiful spiritual philosophy and turn even a single erring mortal in the path of right, this alone will be all the reward we desire. Here, then, is one instance of a work of love solely and purely. That it may benefit humanity, and raise them higher in the scale of love and duty for each other, is the sincere wish of the author.

WM BARRON.

INTRODUCTION.

It may seem strange to some people, but it is a fact that a spirit can write through the hand of a mortal. The mortal who holds this pencil in his hand, while the spirit writes with it, was developed by this spirit into an automatic writer, or writing medium. He has written with his hand for the past eight years, and hence can express his thoughts clearly, and without an admixture of the medium's thoughts with it; further, the reader may rest assured that what is herein written is fresh and authentic from a spirit who has lived in the spirit world for many years, the number of which it is not necessary to mention and yet he knows but a little of spirit life, so vast is the realm for investigation. With this brief introduction, I (the spirit) will proceed to give the reader the text of the subject of how I, (the mortal who holds the pencil while the spirit writes) was developed; another thought of much importance. The recital may appear strange to the most of mortals, but developed Spiritualists, and more especially mediums, will understand without further explanation.

With this I submit this volume to the public, who dwell as yet in their bodies of flesh on this mundane sphere.

THE AUTHOR.

A STRANGE EXPERIENCE WITH A SPIRIT.

It was a cold night, and I was sitting by the lurid light and fire of a grate, one winter's evening, and the lamp which lighted the apartment was away off in a corner of the room. I was sitting in a rocker absorbed in gloomy thoughts. My life had been a sad, laborious, and gloomy one. I had been in the journalistic profession, and had labored hard and untiringly for thirty years to support a family. I had married at an early age, and had several children, now grown, and my wife, whom I had loved in my youth, was still living. I had been severely tried by domestic difficulties, and infidelities, and so gloomy was my heart at such times, as I thought of my weary life, and the thankless work I had done for my family and for the world, that at times I was almost heartbroken. I did not know what to do. I received but little kindness at home, and for the most part I lived a miserable life. I had for many years thus suffered, and in the agony of my mind I returned to the angel world for help. My spirit was bowed down. I could not endure to live as I was living, and I thought if I could only receive good advice from the world of spirits, it would indeed be welcome. As I sat by the fire, I thought that I had often read of spirits automatically writing with the hand of a mortal. I had tried it before, and failed, why, I know not. From the vast testimony I knew there was such a thing as a spirit writing with the hand of a mortal, and I thought in my distress I would try and see what would become of it. I took from my pocket an envelope, and held a pencil to it in as feeble and light a manner as possible. The lamp was away off. Behold, the pencil moved! It wrote something! I put on my spectacles and went with the envelope over to the lamp, to see what was written. I saw the words "Wm. Barron." I was utterly astonished! I was half afraid, scared, and yet I wanted to know further. I turned away from the lamp to the opposite side of the room, and again seated myself in a chair, I asked mentally, possibly aloud, "Do you want

to say anything to me?" The pencil again automatically wrote, "Yes, I have a message for you from your brother." I was utterly astonished. What was this? Was it a devil, or what? What could it mean? I seated myself again, and said, "Let me have the message." The pencil wrote, "I am in the spirit world, and perfectly happy and contented. Father and mother and sister send love, and ask you to lead a good pure life in order that you may some day inhabit the beautiful home we have for you."

I then asked if there was any further message, and the pencil wrote, "Have patience, and all will be made clear soon." From that day I have received enough writing to fill a volume. I have felt the soft touch of this spirit and constantly received his tender advice and goodly admonitions. There has scarcely been a day since then, eight years ago, but that he has not written for me, and often in my journalistic career, when I was too feeble to write, he has written the headings for the subjects, and written hundreds of newspaper articles, which were read by the publishers, and the public, and yet they did not dream that it was the work of a spirit. I could have filled a volume with these articles, but I kept no copy. My new and unknown friend proved to be a good, ripe, and accomplished scholar, and although I had been a leading and able journalist, he far outstripped me in the versatility and beauty of language in treating various subjects. Once I was asked to write an essay of twenty pages for a Baptist periodical. I was no Baptist, and my friend volunteered to write it, and he did write a beautiful essay, which certainly was the purest religion that was ever printed in such a book. As an advertising writer he was also a success. He could write on almost any subject, and did it to the satisfaction of my employers, who thought I did the writing, whereas I did not, I merely held the pencil, and my spirit friend did the writing.

At one time he told me if I would write rapidly as possible he would write a book for me, and I permitted him to write as rapidly as possible, when all of a sudden I could tell what he was going to write a few words ahead. It was not long before I caught his words. They came softly as through a telephone, and after that they came plainer, and plainer, until I could hear his voice as I can that of a mortal. Then it was that he told me of my few minor sins, and taught me the way of truth and light. For years he has been my counsellor and friend, and even at this writing he is doing this to benefit humanity. I would that I could describe the many beautiful things he has said to me, but my strength is feeble, when he writes very much my arm pains and my vitality becomes exhausted. I would that I could endure for him to write as he wishes, but my weakness of body prevents him. I must ask him to write in short essays, in order that I will not be his instrument longer than half an hour each night. With this preface, or rather insight as to how I was made a medium, I will let him write as he pleases about the beautiful spirit world to which we are all hastening. It will be the truth from a good and true and kind-hearted spirit, and the reader may rest assured that naught is extenuated, or set down as truth which is not the truth, the whole truth, and nothing but the truth.

THE WORLD OF SPIRITS.

The spirit world is composed of zones or belts interlying the earth, and is an exact counterpart of the earth. When a person dies, so called, he is welcomed into the spirit world by his friends who have gone before. Sometimes it is a mother, or a father, or some sweet friend, and often it is some one whom the newly arisen spirit loved most in earth life. No one goes into the spirit world that is not met at the threshold by some loved friend. After the transition the spirit is weak, and it is several hours before he or she regains strength. When this strength is regained, he or she finds a most beautiful world, and if their earth life has been good and noble, they are conducted to a beautiful house. But if their earth life has been spent in evil, or if crimes or misdeeds are committed in the earth life, the mere recollection of such evils furnish a dark aura around the spirit, and by this aura other spirits know that the newcomer is an evil one, and requires purging before he or she is fit to enter the sphere where more perfect and beautiful spirits reside. The purging consists of advice from good and holy spirits, who proceed to teach in a manner peculiar to the spirit world, until this spirit is purified of his or her evil deeds, and then the spirit is ready to enter realms of light and beauty, where the good and true may reside. Often these new-comers have no desire to have their sins purged, and in these cases they remain as what are called "earth-bound" spirits, and it is these spirits which often tip tables, make noises, and do other things to annoy and mislead mankind. There is a ground floor in the spirit world, and that is the earth plane. Many are doomed for years to stay on the earth plane, and often they become so hardened that years go by before they have any desire to advance. When this desire is expressed, the progress commences, and the spirit has to suffer until he or she is purified, and thus rendered fit to inhabit happier and more beautiful realms. It must not be inferred that these spirits are punished, for they are not, they are only taught to do right, to be sorry for the wrongs they have committed in earth life, and to be fit to become beautiful and radiant spirits, with hearts full of love for all who are distressed.

As has been said before, the spirit world is composed of zones, and each zone contains the inhabitants of lower zones or spheres, and by progression we reach zone after zone, until we reach perfect happiness and peace. There is no soullost. Even the poor murderer is taught better, and in time becomes fit to enjoy eternal happiness. No woman or man can conceive of the beauty of radiant spirits. They are full of love for other spirits and for mankind, and no mortal can conceive of the beauty of character that is attached to spirits who are just and good, and who have attained to bright spheres. It is true that few go direct to happy spheres; and I am sure that the friend who holds this pencil while I write, will go to the fourth or fifth sphere, where he will be perfectly happy, and from there he will

advance onward to perfect bliss. And how strange to you mortals this will appear, when it is known that he has not entered a church in twenty-five years, and relies for happiness solely upon his record, which is pure and spotless for the past thirty years. Only yesterday he gave charity to several poor boys, and he does many other such beautiful acts. These, and such, are timbers sent ahead, and he has sent so many timbers before, he has built for himself a beautiful home long before he has entered spirit life. I can say to you truthfully in this connection, that there is none to save you. All must meet their earth record, and every soul carries with it its own reward and its own punishment. Many churchgoers will linger for years on the "earth plane" while he will advance to happier spheres. He builded well, and they builded on a false theology. No church man can inherit bliss by the grace of another, every single soul will have to meet, and be confronted with his own record, and hence if mortals wish for a happy instead of an unhappy life in the beyond, they should build well. And how is this to be done? By doing good, by aiding the weak, and allowing others to enjoy earth blessings. In a word, "Do right for right's sake, because it is right" and if you will do this, if you will aid the distressed and do good, you will find your reward in the world to come.

Next week the First Spheres.

Written for the LIGHT OF TRUTH.

SEPTEMBER.

MRS. TRIVIANA C. PAROLE.

The songs of the warblers have vanished away; The red tint of Autumn bespangles the spray; The south of the winds through the apple-tree boughs Sounds lonesome as death which time cannot restore. I've shared all the Summer's bliss-whispered breeze, North-sweeping sweet comforts to charm and to please My sorrow-stung soul on the strand of reft wrecks, And treasure heart-loses and myriad respects.

While angel bands hovered in silence sublime, And harmony's triumph unmeasured by rhyme, Left free feelings tender to tell to the skies Of fleeting September, "Life's mission is wise."

The full ripened fruitage hangs under the leaves Just ready to fall with earth's gathered brown sheaves; And fickle October weaves cloud-sprinkling hours To meet us with tear-drops or dead, withered flowers.

The blooms born in sunshine and nurtured in shade Which leave the limbs naked o'er forest and glade; Buds shorn of their short-lived beauties and grace Leaving only enchantment to bide in their place.

Then so may my soul gather strength to hope on, Till the days of Life's changes are numbered and gone; When the gladdening sunbeams from heaven will come And draw me like vapor of roses safe home.

May there be a thought, a word, or a deed, Some humble endeavor from selfishness freed, To leave on the face of the earth I have trod, Some love-worth to bless humanity's sod.

Written for the LIGHT OF TRUTH.

Gleanings from Our Home Circle--No. 2.

EMMA TRAIN.

In time gone by, in the earlier days of Christianity the great burden of this life was to prepare for the life to follow. No matter how full of suffering or poverty this state of existence might be if the soul could only be brought to believe some man-made creed and thus be saved for endless joys after the change called death. Nor is this teaching in the name of religion obsolete to-day, though it is all wrong from beginning to end. The only way to make preparation for the future is in utilizing the present to the everyday needs of the individual spirit.

Whatever course we take, however, we learn life's lesson, if in this learning we feel the demand of the present hour it matters little at what time or place along the great highway of human experience we step aside into that other condition that is the heritage of all we shall be prepared for the change. Nature first planned that an intelligence should be developed to a certain stage by contact with the cruder elements of materiality; but if, by any means, this plan is changed there are other laws through which this contact can be brought about, and the necessary growth obtained.

He is best prepared to enter on the duties, responsibilities, and enjoyments of spirit life who best fulfils those of his life. He who goes about on earth with a long face and deep-drawn sighs, full of sorrow and discontent, expecting to be happy when death comes to him, is doomed to disappointment. He who desires to be joyful after death must cultivate joyousness before. He who desires to sing psalms in heaven must use his voice on earth for the uplifting of his mortal brothers and sisters. He who desires to be an angel there must learn and practice the duties of angelhood here, or else before he occupies that position he will have to retrace the way, go over the waste places and supply the missing notes.

The closer we blend our lives with others, retaining our own individuality, the more we aid them on life's way the greater the assistance we may draw to ourselves. We can not overcome natural laws and manufacture a scapegoat for our mistakes and errors, but somewhere sometime we shall stand face to face with what we have done and what we have failed to do, and maybe find them binding cords to hold us near the border until they are rectified and outgrown.

To use the opportunities of the present, fitting ourselves to live here and now, is the great object of human life. To utilize all the conditions and environments, to live for our own advancement and thus for the advancement of all we come in contact with, will best prepare us to enjoy any phase of life that may come to us.

STATE OF OHIO, CITY OF TOLEDO, ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm F. J. CHENEY & Co. doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me and subscribed in my presence this 6th day of December, A. D. 1893.

A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

F. J. CHENEY & CO., TOLEDO, O.

Sold by Druggists, etc.

We are often deceived in the age of people, having beautiful and luxuriant hair, not knowing that they use Hall's Hair Renewer to keep gray hairs away.

MEDIUMS AND LECTURERS.

Geo. H. Brooks lectures at Bay City, Mich., during December.

Mrs. A. H. Luther's address is 350 West Second street, Duluth, Minn.

Mrs. Ada Foy's permanent address is P. O. box 517, Chicago, Ill.

D. C. Meeker can be engaged to lecture. Address 6 North street, Bradford, Pa.

Dr. A. Hatch, speaker and test medium, address 336 Western avenue, Lynn, Mass.

Osceola A. Edgerly address for November is 36 South Williams street, Dayton, O.

W. H. Bach lectures at Aberdeen, S. D., for December. Will accept calls in the vicinity.

Bishop A. Beals is lecturing for the society at San Jose, Cal. Address 34 North Second street.

Mrs. Cornelia Gardner, 118 Jones street, Rochester, N. Y., will answer calls to lecture or attend funerals.

Mrs. Maggie Waite, lecturer and platform test medium, can be addressed at 31 Fell street, San Francisco, Cal.

Mrs. J. Hatch, of San Francisco, platform, trance, and test medium. Address 536 Western avenue, Lynn, Mass.

Colson Turnbull can be engaged for inspirational lecturing, funeral services, etc., within a radius of 100 miles of Toledo, O.

Mr. C. V. Miller, of San Francisco, can be addressed for engagements for materialization at 100 South Market St., Shamokin, Pa.

Dr. W. Winegarden, inspirational speaker and test medium and psychometric reader, may be addressed at box 303, Grand Rapids, Mich.

Moses Hall speaks in St. Louis during December. He would like opportunities for week day evenings' work in connection with his Sunday labors.

Societies wishing the services of A. E. Tisdale for the months of December, March, and May may address him at 547 Bank street, New London, Conn.

The present address of J. Madison Allen and Mrs. M. Theresa Allen is Spiritual Institute, Liberal, Mo. They will receive calls to lecture at convenient points.

Mrs. Celia Loucks, of 31 West Sandusky st., Findlay, O., is open to engagements to lecture. Also gives psychometric readings when conditions are favorable.

Mrs. Nellie Babcock-Smith will accept engagements to lecture and give platform tests within a radius of 100 miles from Cleveland. Address 12 Summer street, Cleveland, O.

Dr. A. W. S. Rothermel will accept engagements to hold seances for the phenomena within 100 miles of Indianapolis, Ind. He may be addressed general delivery, that city.

Dr. H. T. Stanley, the well known platform test medium and lecturer, can be engaged for the first four months of 1894. Address him at 12 North High street, Nashville, Tenn.

Mattie E. Hull is open for engagements within 200 miles of Chicago. If she takes a trip through Arkansas and Texas she will leave Chicago about December 1st. Write her at once.

Mrs. Cara Wilson, inspirational speaker, will answer calls for funerals; will also officiate on marriage occasions, if desired. Permanent address, 543 E. Second St., Jamestown, N. Y.

Mrs. Mary C. Lyman is engaged to lecture for the St. Paul Spiritual Alliance during November and December, and is drawing good audiences. Address her room 17, Hotel Barreau, St. Paul, Minn.

Mrs. C. A. Sprague, clairvoyant, trance medium, and magnetic healer, will give sittings at her residence, and is open for engagements. Address corner Newland and First avenue, Jamestown, N. Y.

G. W. Kates and wife will serve in Pittsburg, Pa., month of December. Would like engagements near Philadelphia, Pa., for January and en route west for February. Address as per route or Manitou, Colo.

Prof. Silas W. Edmunds, of Cleveland, Ohio, inspirational speaker and test medium, will answer calls to lecture and conduct funerals on reasonable terms in the vicinity of Rockford, Ill. Address 120 North Second st., Rockford, Ill.

Dr. C. Goodrich and Mrs. M. L. Goodrich, psychometric readers and platform trance test mediums, are open to engagements in New England States through January, February, and March of 1894. Address 51 Preble street, Portland, Maine.

Mediums who possess phases for physical manifestations and who are sufficiently developed can, by correspondence with J. N. Richardson, President of the Delphos, Kan. Society of Spiritualists, make arrangements for camp-meeting service in 1894.

E. W. Sprague, trance and inspirational speaker, and test medium, can be addressed for engagements at 104 Federal street, Allegheny, Pa., care of Dr. Bell, until November 26th. Permanent address corner of Newland and Forest avenue, Jamestown, N. Y.

Mrs. S. C. Scovell, who gives public test seances and lectures every Sunday at 2:30 and 7:30 p.m. at 11 N. Ada st., Chicago, is open for engagements in any part of the country. She is said to be equal to the best of platform test mediums. Address her at 85 S. Margaret st., Chicago.

Miss Judson speaks in Louisville, Ky., for November, and in Dayton, O., for December. She will remain in Cincinnati the first three months of 1894, and will be ready for outside engagements, beginning April 1st. Her address is always Cincinnati, O., care, LIGHT OF TRUTH.

Dr. G. C. Beckwith Ewell, inspirational speaker, improvisor and psychometrist, is filling an engagement with the Spiritual Conference in Philadelphia this month. Would like to make weeknight engagements in vicinity. Has a few open dates. Address box 607, Birmingham, Conn.

Mrs. Nellie S. Baade can be addressed for engagements for 1893. Would also be glad to make engagements for any spiritual society within one hundred miles of Detroit for lectures through the week. Will also attend funerals. Address Nellie S. Baade, 41 Thirteenth street, Detroit, Mich.

Mrs. F. Mayer, late of 100 East Seventy-eighth street, New York, independent slate-writer, psychometrist, and test medium, has removed to more commodious parlors, 157 E. 7th st., where she will be glad to receive her old friends and patrons, also any honest skeptic and investigator in the truth of Spiritualism.

Mr. George Walrond, trance and inspirational speaker, Hamilton, Canada, is open to engage with spiritualistic associations and societies in the States or Canada. Spiritualists or inquirers visiting Hamilton may have board and accommodation at his residence, 108 Locke St., North. Public services every Sunday evening at 7 o'clock at Macabee's Hall.

Lyman C. Howe is engaged for March in St. Louis. He will answer calls for week-evening lectures at points easily accessible. He is yet free to answer calls for December, January, and February. Would prefer to work in New York, Pennsylvania, or New England until March. First call first served. Address Fredonia, N. Y.

G. W. Van Horn, the well-known healer, inspirational speaker, spirit message and platform test medium, will fill engagements to the credit of any spiritualistic society or as a pioneer co-worker and organizer in any community, town, or city in the United States. Parties desiring his successful services by the week or month can also ask five questions if you desire. This offer is only good for one month. Clairvoyant readings and sittings given at my residence.

Dr. E. H. Orlin, 524 W. Madison St., Chicago, Ill.

Reliable Offer.

Send three-cent stamps, lock of hair, name age, sex, one leading symptom, and I will diagnose your disease free with the aid of spirit power. Dr. E. H. Orlin, Lake Geneva, Wis.

Are You a Medium?

I am aware of the fact that there are many people possessed of the power to develop independent date-writing. Many have failed to develop for the reason they did not understand the requirements and conditions of their guides. It has been thirteen years since I developed this remarkable phase, and since that time many of the best mediums in the United States have developed through the directions of my hand. I make this offer to those who are mediumistic: Send me your full name and age, in your own hand writing, and enclose one dollar and two stamps and I will give you a complete life reading. I will tell you also the exact time to sit for development and send you a pair of my double magnetized slates. You can also ask five questions if you desire. This offer is only good for one month. Clairvoyant readings and sittings given at my residence.

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LOCALS AND PERSONALS.

See advertisement of "Books for the millions."

"Committee." Your communication will appear in next issue.

The *Angels of the 19th* inst., gives Mr. F. N. Foster, spirit photographer, a fair account of some seances held for a number of Chicago representatives.

Mrs. L. J. Foster, in Pittsburgh, Pa., on the 20th of November, and at Watertown, N. Y., during December. She may be addressed at 26 Main street. Permanent address Box 515 Chicago, Ill.

New Thought for the new year is out in a new form—a handy volume of sixty-four pages—and as usual filled with good things. Single copies 1 cent. Send for one to 27, Chicago Ter. n. Chicago, Ill. Address: Mass. Hall, S. Co.

Frank T. Ripley's appointments are as follows: Jan. 1, Mich., for December; January, Allegheny Pa.; February, Fort Wayne, Ind.; March, Grand Rapids, Mich.; April and May Mr. Ripley can be engaged for. Write him to 202 Broadway, Cleveland, O.

The People's Progressive Spiritual Society at Reform Club Hall, Sunday, at 12:30 and 7:30. Mediums' meeting every Tuesday at 7:30 p. m. Seats free. Lecturers and test mediums desiring engagements here address D. K. C. Goodrich, 51 Preble street, Portland, Me.

Prof. H. D. Barrett organized a new society in Williamsport, Pa., chartered by the National Association. On the 20th he spoke in Baltimore on "Organization." He is open to calls within five hundred miles of Washington, D. C., during December, either to organize societies or to lecture.

I will give to a refined, medium aged woman, who wishes a home where good conditions will be given for her development, some recommendations for household assistance and care of my children while I am filling engagements. Address with good reference, Mrs. Carrie M. Smith, 259 S. Clay street, Frankfort, Ind.

Hudson Tuttle and Emma Rood Tuttle have been engaged by the West Side Spiritual Society and Lyceum, of Cleveland, for the Jubilee, December 17-18. The meeting will begin with lecture on the evening of the 17th. Mrs. Tuttle is engaged for the State Grange, Sandusky, O., on the evening of the 18th.

The *Angels* has resumed publication with Mrs. J. A. Bliss and Mrs. Jane D. Churchills as editors. Mrs. H. S. Lake leads off with a fine article on the "Value of Commendation." The *Spirit* has improved in having more variety than formerly, and not too much space devoted to one department. Address 1904 Wabash Avenue, Chicago, Ill.

Carrie M. Smith, trance and inspirational lecturer and private test and business medium, wishes engagements. Will give a few public tests. Warren M. Smith, developing medium and organizer on a practical business basis of societies and circles. Terms reasonable. Also agent for LIGHT OF TRUTH. Address with stamp 259 S. Clay street, Frankfort, Ind.

Mr. F. A. Wiggins, lecturer and platform test medium, speaks for different societies the months of December and January. He is to speak for the St. Louis Spiritual Association in February, 1894. Would like to engage for week-evening lectures and seances during February, with any society within one hundred miles of St. Louis. Address 66 Essex street, Salem, Mass.

Mr. F. H. Bemis writes: "In the sixty-fourth line from the top of my article, some words are left out before the word 'energy.' Possibly 'this creative energy.' And in the third line below this line, commencing with the word 'energy,' the word 'not' is left out damaging the meaning, which is really provoking. I do not believe the universe rests upon spent creative force," but the reverse. The line should read 'rests upon no spent creative force.'"

More school-houses have been proved unfit for use on account of the "hideous atmosphere," which surrounds them, with "disease germs by the millions lying in wait to be taken up by the helpless victims," as a daily paper reports. Between having their children poisoned by foul air or vaccination, and being fined for not sending them to school, parents are enjoying something akin to an orthodox hell in Cincinnati, a would-be progressive city of the nineteenth century.

The question has often been asked of late, since the adjournment of the World's Parliament of Religions, whether any steps had been taken to preserve the record of that unique and wonderful gathering. We are able to answer that question authoritatively. A complete record, containing all the speeches, papers, and addresses delivered in each of the seventeen sessions has been made. We have made arrangements by which our readers are able to procure this great work at a merely nominal price. In another column will be found the formal announcement.

Charles Barnes writes from Cleveland, O., that Mr. and Mrs. Archer are advertising to give select seances at 257 Broadway, but that Mr. Archer has been in such poor health and still suffering so that he is not able to endure much of a strain on his medial powers. Now, Mr. Barnes thinks it is no more than due to Mr. Archer that all the mediums who know him as a friend give him a benefit seance, and send the proceeds to Mrs. Archer at above address. "If, for one," writes Charles, "will give him a benefit circle to begin with, to show that a friend in need is a friend in deed." Good for Charles Barnes. Who will follow suit?

A certain Dr. Laroche, who advertised himself extensively as a clairvoyant in one of our city papers, has come to grief—hoisted by his own petard. He was a good medium, it is said, but happily did not claim to be a Spiritualist. His notoriety began here by exposing, or pretending to expose another medium. At least he made out a good case how fraudulent trumpet manifestations could be produced, as any trickster can show how all spiritual manifestations can be counterfeited. Now the police are after him for malpractice; but the bird has flown. It is dangerous practice to tamper with Spiritualism for vile purposes. Even the best of mediums will come to grief who attempts it. The intuitive warning is "Hands off!"

An exchange writes: "The most ungenerous contributors to a paper are those who threaten to stop their subscription if their articles are not published. This is like forcing a man to do five dollars worth of work for one dollar, or putting him to an expense of five dollars to earn one dollar. Many of the contributions sent in cost to set up three and four times the amount of their subscription, and would not bring in one new subscriber, considering the subject matter under treatment, the manner of treating it, and its irrelevancy to the rest of the matter in the paper. We pity the paper that has many such patrons; though we should pity the patrons most, considering their lack of soul and hopes for future happiness." Just so.

Half the value of the "World's Parliament of Religions" would be lost if no permanent record of its proceedings had been kept. It is estimated that the total of words contained in the various speeches reaches the enormous figure of 2,000,000 words, or more than the Bible contains. The speakers were representatives of all the historic faiths, Christian and Jewish, Mohammedan, Hindu, Confucian, Buddhist, Shinto, Jain, Brahmin, etc., all were gathered on one platform in response to an invitation to come and present in terms of frankness but courtesy, the claims of their faith upon the respect and confidence of mankind. We have procured this record and are able to offer it in terms set forth in another column to our readers at a nominal sum.

The Philosophical Society as usual held their two meetings on last Sunday, and the attendance exceeded our expectations. Mrs. Kopp gave a very well service to her friends, after giving a large number of tests, which were pronounced very good, and in the main correct. After the services the friends collected around the medium, and extended their good wishes, hoping as much interest would be manifested during her engagement away from here, and that she might be the means of advancing the cause in many other places. She consented to give the society a benefit circle before leaving the city, and Thanksgiving night was selected as the time to have it. Mrs. Kopp has been persuaded by her many friends to occupy our rostrum for the coming month. Mrs. Kopp will also serve. Those who know these mediums recognize in them two of our best speakers, and ladies who win the hearts of all by charming manners and many graces. They will assist at the circle on Thursday evening. The afternoon service for the month of December has been changed to 10:30 in the morning, the evening service as usual. All Spiritualists are requested to send their children at 9 a. m. for the lyceum. The Ladies Aid met at the hour of 2:30 p. m. Many ladies find an especial pleasure in attending these meetings. It closed in harmony to meet again on December 1st. We hope to see many more new friends on this occasion, as all are most cordially invited to attend and take part in the social feast. G. B. H. Sec'y.

The Union Society held its closing service for the season last Sunday evening, Mrs. Ada Foy officiating. At the opening of the services President Hare announced that, in consequence of uncontrollable circumstances, the Union Society was compelled to suspend or call off until the first Sunday in March, 1894, when Mrs. A. M. Gladding will greet the friends after a long absence. Where the services are then to be held will be made known through these columns a week or two previous to the event. The officers, who have been untiring in their labors, need a mental rest, while the members seem to be seeking a change by attending other meetings. The resolution to close for a season, therefore, is a wise one, and will enable the desire for a re-opening to rise to a degree that will result in an attendance necessary to meet the demands of the society, and give the officers renewed courage for continuance. Mrs. Foy's subject on this occasion was "Materialization." She handled the same from a biblical as well as a scientific standpoint, and interpolated it with some experience of her own—materialization witnessed by herself under the highest conditions possible made. But all in private, and by mediums who sat for the love of the work, not for pay; mediums who belonged to circles in society that would scorn the idea of accepting anything for their services. Thus the marvellousness of the manifestations, and such as can not be produced in public or promiscuous circles. It was a point in her argument to show that there is more truth in materialization than even the average Spiritualist would admit, because the most of what he gets in public seances seems suspicious to him. Like the average man of the times, he lacks confidence in his nearest neighbor; and this lack of confidence is what in large measure destroys conditions at materializing seances. Of course, she admitted that there were frauds; but she was not treating on the counterfeit. She was only dealing with the genuine, as there was more of the latter in the world than the former, if people but sought it in the right manner. But the best of mediums will attract fraudulent spirits when men go to a seance with the intent in their hearts to find fraud. They find what they seek. If you want truth, said she, go for the sole purpose of finding truth, and you will be gratified. Twenty-one excellent tests followed the lecture; and closed an interesting meeting and a season of spiritual blessings. President Hare thanked Mrs. Foy in the name of the society for her month's work, and Mrs. Foy thanked the society for its kind reception of her and treatment during her month's stay in Cincinnati. The Lyceum will be kept up, and will meet at the old place next Sunday to decide on some future plan. More anon.

Columbus, O.

The First Church of Spiritualists in Columbus has had much to withstand of late; but we are by no means discouraged. Since Mr. W. J. Hull (whose lectures are full of wisdom and beyond praise) came among us the outlook brightens. Our audiences, though not large, are appreciative, and a spirit of harmony pervades all our gatherings. We are now planning for a suitable observance of the National Spiritual Jubilee, December 17th.

We also hope soon to be enrolled as one of the auxiliaries of the National Spiritual Association. We are firmly resolved to go on with our work here; believing that "with a long pull, a strong pull, and a pull-all-together," we will be able to outstride the most turbulent waves of opposition, while we demonstrate to the community in which we live the truth and beauty of our scientific religion. E. C.

Erie, Pa.

Secretary W. H. Harlow writes of the First Spiritual Society, that it is in a flourishing condition, and would be glad to hear from some good speakers and platform test mediums who are reasonable in their charges, for the Winter months.

He speaks well of the other officers of the society, and particularly eulogizes Mrs. F. H. Hilliard, the president; as also the treasurer, Rhinhardt Miller.

Among the home talent, which is good, the writer mentions Mrs. Agnes T. Caughey, Miss Raymond, and Mrs. Libson.

The place of meeting is Grand Army Hall, where the public is invited.

Philadelphia, Pa.

The Handel and Hayden Spiritual Conference Association of Philadelphia is having full houses every Sunday at their hall northeast corner Eighth and Spring garden streets. The lecturer, Dr. C. Beckwith Ewell, meets with excellent acceptance. His psychometric readings at close of each lecture give good satisfaction, and his social qualities as a gentleman are winning him golden opinions. His engagement here extends through the months of November and December. This young society of progressive Spiritualists, under the presidency of Samuel Wheeler, is forging well to the fore and is in healthy financial condition. Mrs. Locke is treasurer, and Mr. Hamm, secretary. W. D. RICHNER.

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W. BAKER & CO'S

Breakfast Cocoa

which is absolutely

pure and soluble.

It has more than three times

the strength of cocoa mixed

with Starch, Arrowroot or

Sugar, and is far more economical,

costing less than one cent a cup.

It is delicious, nourishing, and EASILY

digested.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

New Orleans, La.

Quite a stir has been created by the arrival of Brother A. Willis, the well known materializing medium of Cincinnati. He left Chicago to come here for a rest, but the fame of the gentleman having been proclaimed from the platform and by individuals who had visited him at his home the opportunity to see his mediumship was not going to be lost, and he was induced to hold a few seances. The consequence is that he is obliged to hold two every day, and on special occasions in the morning as well. At a seance this week a prominent Episcopal minister with six members of his congregation were present, one of whom is a regular attendant at the seances. Dave C. Hennessy, late chief of police, has materialized several times, and sends greetings to his fellow members on the police force. Many wonderful tests have been given, French, German, and Spanish being spoken by the visitors from "over there." It will be a long time before the people forget Mr. Willis' visit and the good he has done to Spiritualism in the Crescent City. Mr. John Morris is always on hand and never forgets to tell, through the trumpet, to investigate the philosophy of Spiritualism. Mr. Morris desired to be remembered to all the friends throughout the United States.

The Association of Spiritualists is increasing its membership and usefulness, which is a healthy sign, while its meetings are well attended. Wednesday, November 16th, the Ladies Auxiliary gave one of their delightful entertainments for the benefit of the storm sufferers, and had the pleasure of handing over the neat sum of fifty dollars for that worthy cause. Miss Annie Benson is president, Mrs. E. Hasted secretary, and Mrs. C. Irion, treasurer of the auxiliary. Wm. Brodie, Sec'y.

NOTES FROM ALL POINTS.

Anderson, O. Mrs. A. E. Sheets, of Grand Ledge, Mich., has been speaking twice each Sunday for the past three weeks at this place. Her lectures were well attended and gave universal satisfaction. Mrs. Sheets is a lady of culture and refinement, and ought to be kept constantly in the field. So pleased were the friends here with her work that all desire her return at no distant day. —F. M. Smiley.

Anderson, Ind. Mrs. H. S. Lake closed her engagement at Anderson, Ind., November 20th. Her lectures have been attended by a thoughtful and intelligent class, and the number has taxed the temple to its utmost capacity each Sunday evening, while the morning audiences have been unusually large, filling nearly every seat. The topics presented have covered a wide range of thought, that of closing addresses being upon "Joan of Arc" a lecture which has been pronounced, by competent critics, a masterpiece of imagery and eloquence. We shall shortly publish some articles from Mrs. Lake's pen. Her Cleveland Charge will welcome her return December 31.

Monon, Ind.—We have had Mrs. Carrie M. Smith with us, who gave us two lectures, one on the 18th and another the 19th. She also gave a few tests, which set our people to thinking and talking Spiritualism on our streets. We would say that any one wishing to secure a good untiring worker for the cause will do well to engage the services of Mrs. Smith.—Mrs. Lillie Fross.

Minneapolis, Minn.

The Washington Union, a Spiritualist Society of this city, instituted some five years since by that indefatigable, conscientious, and efficient worker Mrs. C. D. Pruden, has lately taken a new departure by the adoption of a written constitution and election of officers, thereby placing it self on a firm footing, and, as is believed, an enduring basis. This action was taken from the fact that while Mrs. Pruden has heretofore assumed full charge of both the material and spiritual interests of the society, it is now deemed best that the responsibility and labors incident thereto should be shifted from her overburdened shoulders to others willing to bear them, to which end the following officers have been elected: President, J. F. Raymond; Vice-President, Mrs. C. D. Pruden; Secretary, Miss Hattie Shepard; Treasurer, Mr. C. D. Pruden.

As an adjunct of the labor of Mrs. Pruden, the spirit vineyard has lately been blessed by the efficient services of Mrs. R. S. Lillie, who, in conjunction with other eminent talent, ministered to the North Star Camp meeting, held at Prospect Park, adjacent to the Twin Cities, last summer.

In this connection it may be of interest to state that Spiritualism in the great Northwest is growing apace, and that many people of wealth and influence are being won over to a cause wherein may be discovered the mighty truths pertaining to a philosophy embracing the past, present, and future.

While it may not be considered in good taste to say anything derogatory to the Church, an institution without which it may be assumed Spiritualism could hardly have attained the foothold it has in this the last half of the nineteenth century, it is safe to say the mission is nearly ended. It will in due time be among the things that were. J. F. R.

Oil City, Pa.

E. G. Woodard and wife, of Sugar Grove, Pa., at my solicitation have given a series of seances in Oil City of a most delightful character during the past week. The fullest opportunity was given all present to satisfy themselves as to the genuineness of the phenomena, and none who witnessed these exhibitions could possibly question their reality, even when not considered as spirit agency. The many theories advanced to explain them without the aid of the supernatural was, to say the least, a little amusing.

An interest has been awakened in this city which will be slow in subsiding, and for which we are greatly indebted to these gifted mediums. Mrs. L. HECKER.

Constitution and By-Laws of the National Association.

As the preparation of this work has involved considerable extra labor it has been delayed in publication, but it is now safe to assure our friends who have solicited copies of the same that it will be complete for delivery about December 1st, and they will then be sent out as ordered and to the officers of all societies who apply for the same. Charters will be issued about that time in the order of the applications as registered. Blanks will be furnished to those who have not received them. ROBT. A. DIMMICK, Sec'y.

Michigan State Spiritual Association.

A meeting of the official board of the Michigan State Spiritual Association was held last Saturday, at which preparations were started for a large meeting of the Spiritualists of our State to be held next February in our capital city. To help all concerned to grow in our noble cause we wish to learn the names and post office addresses of the president and secretary of each society of Spiritualists in Michigan; and where no society exists we wish to learn of some person willing to give us some information. MR. L. A. ROOT, Sec'y.

Do You Have Asthma?

If you do, you will be glad to hear that the Kola plant, found on the Congo river, West Africa, is reported a positive cure for the disease. The Kola Importing Co., 1164 Broadway, New York, have such faith in this new discovery, that they are sending out free by mail, large trial cases of Kola Compound to all sufferers from Asthma, who send their name and address on a postal card. Write to them.

Geneva, Mich.

The officers of the Devil's Lake Spiritualists Camp meeting met at Pleasant Grove the 14th inst. to make arrangements for the next season's meeting. They determined to hold it from the 15th to the 22d of August inclusive. It was decided to engage some of the best speakers and mediums to be had, especially independent writing and materializing mediums are wanted, also platform test mediums.

We expect more of the Cincinnati friends and mediums will attend. J. B. ALLEN.

Freethinkers' Attention.

What have you to donate to the Portland Secular Sunday school Library and Museum? The children want books, minerals, shells, fossils, insects, etc. Send what you can and help make the Sunday school one of the finest in the country. All donations will be acknowledged by secretary. NETTIE OLDS, Supt. WILL JESSE, Sec'y.

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Special Notices.

CHICAGO, ILL.—The South Side Spiritualist Society meets every Sunday at 2:30 and 6:30 p. m. at 731 Third street. CLEVELAND, O.—The Spiritual Pioneer Truth Society holds services every Sunday evening at 31 Ontario street. GRAND RAPIDS, MICH.—The Progressive Spiritualists hold week day meetings every Thursday at 2:30 p. m. at 15 N. Tonia st. Public invited.

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